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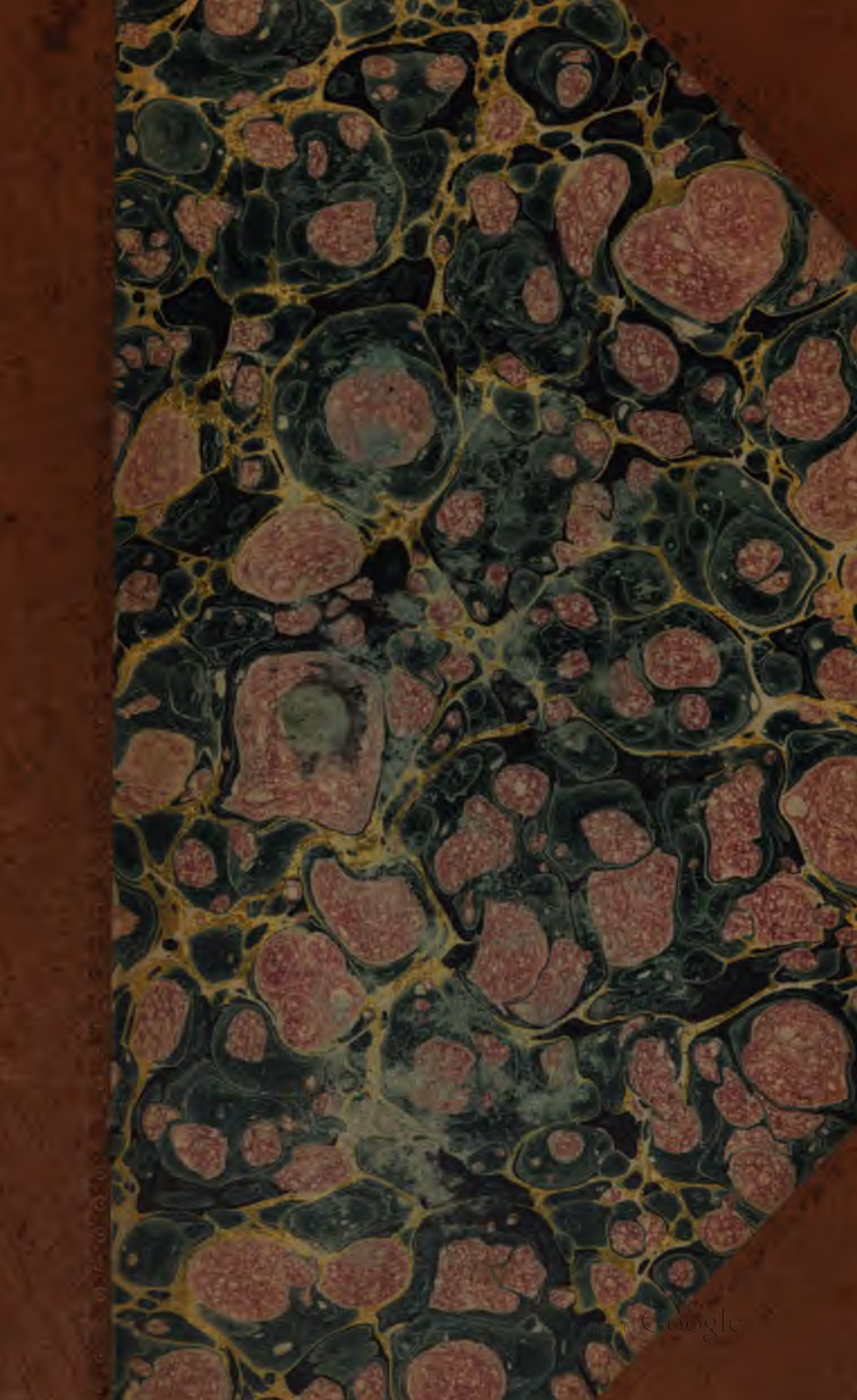
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THE
CHRISTIAN MESSENGER
AND FAMILY MAGAZINE;

DEVOTED TO THE
DISSEMINATION OF PRIMITIVE CHRISTIANITY.

ENLARGED SERIES.

VOL. I.



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CONTENTS, VOL. I.

	PAGE.		PAGE.
A good Daughter	78	Diligence, the acquisition of	272
A new Feature in our Magazine	384	Discussion in London, Notice of	338
Abuse of the Tongue	76	Discussion in Philadelphia, Notice of	290
Acts of Apostles, Introduction to the study of the	20	Dundee	289
Address by the Church in Nottingham	334	Dungannon, Ireland	50
Address to the Churches by G. C. Reid	33	Dwelling Place, our	105
Agriculture, Electricity applied to	96	Early Piety	219
America, News from	243, 290, 338	Education of Plants	251
An important Truth	18	Effects of Kindness	28
Angel, the flying	184	Enthusiasm, Methodistic	316
Apostolic age of the Church	337	Equality	29
A Religious Gem	376	Evangelists, the	48
Associations, worldly	65	Evangelists' Committee to the Churches	143
Atonement	181	Falkland Fife	243
Baptized, but not in the Church	124	Family Culture. Introduction	12
Baptism for the Remission of Sins	23	Family Worship, Reasons for	129
Baptism, what is its design	326, 133	Fragments of Moral Philosophy	30, 80, 176
Baptists in America, the	51	Freemasonry and Oddfellowship	64
Bethany College	147	Freemasonry, Reply to Objections against	233
Bethel, or the Christian's House	9	Gamblers	349
Books, their utility	78	Genealogical Tables of the Patriarchs	226
Campbell, Mr. A., his views on Open Communion	40	Glasgow	193
Christ, the Spirit of	202	God, dependance on	123
Christ Crucified, the Study of	316	God's Family on Earth	24
Christian Liberty	87, 184, 273	Good and faithful Servant	125
Christianity	181, 229, 279	Grace of God	111, 160, 215, 255
Christianity, Discussion on	377	Grantham	193
Church Organization Essay on, ...	203	Grennock	338
Church of Christ lost	187	Happiness, Man's capacity for	299
Churches, what they ought to do	145	Heaven, the social existence of	123
Contributions to the Evangelists' Fund	336	Heretic, what is it to be an	380
Contend earnestly for the Faith	270	Holy Spirit, Indwelling of the	353
Conversations at the Carlton House	14, 53, 101, 155, 197, 245, 293, 341	Home a sacred Place	106
Crucifixion, the Cruelties of	137	I am	190
Cullen	287	Immersion and Sprinkling contrasted	130
Dalgig	99	Infant Baptism	79, 85
Dangers at Sea	51	Inquisition	170, 211
D'Aubigne on the Protestant Religion in France	237	Items of News	49, 98, 193, 242, 289, 337
Dialogue between Devils	107	Kilmarnock	49
Diligence in reading the Scriptures	314	Kingdom of God, the Sower and the Seed	300

	PAGE.		PAGE.
Knowledge	303	Preface	5
Letter from G. C. Reid, N. York	236	Protestantism	94
Letter to A. Campbell and his		Queries and Replies 44, 138,	287
Remarks	82, 83	Questions worth asking	257
Letters to the Editor	92, 93	Randlecoup	242
Life beyond the Grave	146	Regeneration, how effected . . .	84
Locke, Mr. John	43	Responsibility of Man for his	
London	290	Belief	217
Lord's Day, the	131, 265	Romanism, Objections to	97
Lord's Supper, Levity at the . .	42	Rome, Church of	191
Lord's Supper	382	Ronge, the German Reformer . .	221
Love of God	250	Scripture Difficulties, 37, 189,	328
Maidstone	290	Self Deception	136
Many against the Few	337	Short Discourses 59, 111, 160,	
Markham Town, Canada West . .	50	215, 255, 270, 300, 347	
Maternal Piety, Power of	148	Sinclairtown	49
Maynooth Grant	43, 96	Sprinkling <i>versus</i> Immersion . .	24
Meditation	100	Stalybridge	338
Memory and Conscience	269	Statistics	83, 194, 339
Miracles, the Nature and Criteria		Stockport	242
of	34	Supposed Change of Views, A.	
Modern Spirituality	363	Campbell's	39
Monthly Communion	183	Switzerland, Civil War in . . .	44
Mormon Discussion	360	Tattykeel, Cookstown	337
Mormonism, and Reply to	330	Telescope, Lord Ross's	43
Moses and the Magicians of		Temperance and Temperance	
Egypt	323, 350	Societies	61
New Sect organized	191	The Bible	79
New Year's Evening at Mr.		The Bible, when first printed . .	83
Goodal's	117	The rising Sun at Sea	19
New Zealand	93	The Tongue	75, 126, 251
Newark	98	The whole Duty of Man	65
Newburgh	49	Things lost for ever	113
North Shields	50	Time to dance	167
Notice to the Readers	244	To our Brethren	244, 380
Nottingham	243	Tremadoc	98
Obituary	52, 146, 195, 291	True Baptism	217
Old Hundred Tune	92	Truth.—A Gem	265
Old Mills	193	Truth must prevail	29, 220
Only Once	175	Truth, the Spirit of	41
Open Communion	32	Usefulness	107
Opinionism, Tyranny of 66, 258	303	Visit to Ireland	284
Oregon Territory	44	Visions of Daniel	821
Owenites, the	287	Wedlock, Literary Men in . . .	269
Parental Instruction . 148, 218,	250	Welcome News	340
Passion and Prayer	254	Word of God, Inflexibility of the	136
Poetry 29, 52, 79, 100, 148,		World, a Survey of the	192
196, 220, 272, 283, 283, 292,		Worldly Mindedness	111
322, 327, 340, 392	321	Wortly	290
Points at Issue	149	Young Preachers	74
Pontificate	287		
Popish Propogandism	163		
Popular Literature, 114, 148,			

PREFACE.

MOST of our readers must be aware how much easier it is to write a notice, or review a book already published, than to write a preface for one which, at present, has no existence. To produce a head which shall give a fair representation of what the body will be when completed, is next to impossible, especially when the materials of which that body is to be composed, are neither created nor collected together in any tangible form, before the mind of the writer. Such are our views and feelings while pondering over a suitable preface for the present volume.

In commencing an enlarged series of the *Christian Messenger and Family Magazine*, we shall have in our favour the experience of the past eight years in this department of labour, which, to say the least, will be some advantage in the further prosecution of the work. During that period we have had some things to learn and others to unlearn. We hope for a still further personal improvement and practical enjoyment of all the excellencies of the Christian religion, and for their realization in the pages of our family magazine.

As to the design of this work it is now well known to our readers. Nothing more need be said on that subject, except just to remind them, that its pages are intended to enlighten the mind and to draw the affections towards the character of the one living and true God, as revealed in the Bible; at the same time to point out, in some measure, the true nature of that kingdom which is not of this world—a kingdom set up by the Son of God after his resurrection from the dead, and his ascension to the right hand of the Majesty in Heaven.

Jerusalem, and not Rome, is the place where Christianity commenced. To this spot we desire to conduct every convert, for a commencement in the faith and hope of the Gospel. Jesus is the King, and not the Pope, or any of his ten thousand pretended successors. Here every right-hearted person who desires scripturally to honour the Saviour—to enjoy a present salvation, and secure a personal interest in

all the blessings of his redemption, will be anxious to commence. Thousands have already resorted thither, and have cast off, and buried in eternal oblivion, those vain and foolish traditions received from their fathers (1 Peter i. 18), and are now redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.

Respecting the circulation of the *Messenger* we need say but little: very few except our own brethren will look into it; hence we proceed but slowly and secretly along. Perhaps a brighter and more prosperous day awaits us. Eight years ago there were very few, if any, in this country, who stood exactly on the ground we now occupy, but which, in our judgment, is in accordance with the Pentecostian proclamation. There must be now in the United Kingdom between two and three thousand, all advocating a return to the Bible alone. Brethren, allow me to ask, cannot we obtain for our *Messenger and Family Magazine* an extended circulation? Ought there not to be a demand, even amongst ourselves, of more than six hundred copies per month? It is intended to make it a book of reference and of edification, to be consulted, perhaps, as long as books are wanted. No person could publish it in its present enlarged form and limited circulation, without being prepared to make a personal sacrifice. Will the brethren, then, do their best to obtain for us, at least, a few hundreds more subscribers for the current volume?

In contemplating our present resources, we are warranted in saying, that the prospects for articles of a useful kind, and quite equal, if not superior in quality, to those inserted in our former volumes, are more abundant. We hope that every department, by the united assistance of brethren and friends, will be filled up so as to prove to the edification and general satisfaction of all our readers.

In conclusion we shall present our readers with brother Campbell's preface to his fourth volume of the *Millennial Harbinger*. This, in some measure, expresses our own views of matters and things as they at present exist:—

“Years roll on: the pulse of time never ceases: the wheels of nature carry down all the living with a constant and rapid motion. We are born, we live, we die and are forgotten amidst the bustle of coming years. We are now the actors, the *dramatis personæ* on the stage of time. Each one plays his part, and retires behind the curtains of death. But the sequel is on another theatre, before other spectators and auditors. The plaudits and the hissings are eternal. We play for crowns and kingdoms; for deathless fame and im-

perishable treasures. A heaven is lost, or a heaven is won at the close of the last act.

"There are many subordinate parts in the great drama of human existence. There are also very conspicuous and high places; great responsibilities; immense prizes; while every one has his own destiny at stake, and all are to be rewarded according to their works.

"Such reflections crowd upon us at the commencement of a new volume, in the progress of a great revolution—a reformation—a change for the better in the ecclesiastic and moral relations and positions of society. We feel our obligations and responsibilities to be very great. The cause on hand is above all causes now before the bar of public opinion. It demands all our powers; it calls for all our resources. The question is variously propounded; but the substance is, *Who shall rule in Zion?* Jesus or the Pope? Christ or Antichrist? The twelve Apostles or twelve hundred Synods and Councils? The New Testament or a human Creed? The Word of the Lord or the Opinions of Men? Union or Schism? Catholicity or Sectarianism? One Lord, one faith, one baptism; or three Lords, three faiths, and three baptisms?

"We may change the terms, the propositions, the questions; but the real points in issue cannot be changed. The issue is between—whether the church began in Jerusalem or in Rome—whether the acts of the Apostles, or the acts of four or seven general Councils, shall be first, last, or midst, in deciding what the gospel is—what the gospel ministry, the gospel church, the gospel salvation, and the gospel institutions are.

"A hundred sects, or even two, cannot be right: all may, however, be wrong. All, indeed, are wrong, that are built on any thing but the one foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone. *There cannot be two houses built upon the same foundation.* There is but one true, visible, real, church of Christ on earth. Houses are not branches of a house; neither are Roman, Greek, or Protestant parties *branches* of Christ's church. There may be partial followers of Christ in all parties; but this will not make the parties Christian churches. Republicans in England, France, and Spain, will not make those countries Republics. Presbyterians, Methodists, Baptists, &c. &c., have among them many good men—many who follow Christ as far as those systems will permit men to follow Christ; but none of them being Christ's church, will permit its members to follow Christ fully. A person can practise and enjoy republicanism only in a Republic. Christ's religion can only be preached and enjoyed in Christ's own church.

"Our volumes, one and all, prosecute the demolition of all sectarianism; the union of all God's people, upon God's own foundation; the conversion of the world to the original and true gospel of Christ; the setting up of the ancient institutions of Christ for the reasons, purposes, and objects, assigned by the Apostles.

"The cause of education becomes a more and more interesting object in pursuance of this plan. We must begin at the nursery. We must have family, school, college, and church education, adapted to the entire physical, intellectual, moral, and religious constitution of man. Of these, the first in time, place, and importance, is the domestic and family training. We have been dreaming for ages, and are only just now awaking to the importance of education—not merely to its importance, but to the *rational*—the philosophy of the thing called Education.

"To this subject, as essentially connected with the speed and progress of the current reformation, a more full and marked attention shall be paid. An uneducated person is not competent to the full display of Christian excellence—to the full manifestation of Christian character. No person is well educated—is properly taught or trained—that is not a Christian. But we cannot fashion human nature but in the soft clay of its infancy and childhood. 'As the twig is bent the tree's inclined.'

"A few lessons on the training of households on the Christian nurture, will, in the form of examples, be submitted in the present volume, in the style of 'Family Conversations in the Domestic Circle.' But in this age of frailty in promises, we find it most prudent to promise little. It is, indeed, fast passing into a proverb, 'Blessed is he that expecteth nothing, for he shall never be disappointed;' and 'Happy is he who maketh no promises, for then he is not likely to be a covenant-breaker.' We shall, however, endeavour to hold on our way, and to labour honourably and assiduously in the prosecution of the great objects so long and so often overtured to our contemporaries. And may grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be multiplied to every one who sincerely and faithfully labours with us, by word or action, in this blest cause of holy truth and of human redemption!"

THE
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ENLARGED SERIES.

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Vol. I.

ESSAYS, DIALOGUES, &c.

BETHEL; OR, THE CHRISTIAN'S HOUSE.

THE superabundance of grace displayed in the Christian system is not likely to be appreciated, much less exaggerated, in this cold, selfish, and sensual age. It would sometimes seem to me as though not one of a thousand in the whole army of the church militant, did realize the amount of privilege, of wealth and honour guaranteed to those in covenant with the Lord Messiah. The state and estate are, it would seem, alike unknown and unknowable, to the plodding votaries of man-made systems of devotion; seekers of religion; apprenticed converts; the speculative catechumenoi of sectarian schools.

The religion of the Lord Messiah is indeed a *personal* affair; a *spiritual* concern; a soul-absorbing, subduing, ennobling institution. The subject and the object are persons, not things; not doctrines, not theories, not forms; but living, thinking, talking, acting agents. The elements of this celestial invention is one person believing, trusting in, loving, admiring, rejoicing in, and obeying another person. It is the intercourse, the commerce, the converse, the intimacies, the communings and communications of two kindred minds of very unequal standing—of very dissimilar rank and dignity. It is a sinful creature pardoned, reconciled, sanctified, adopted, saved, in covenant with the supreme intelligence, the uncreated God, as appearing in the person and character of the *incarnate* WORD, the only begotten Son of God.

The disparity of their rank greatly heightens the confidence, affection, and esteem of the humbler party, and delights the superior in

affording a wider and deeper channel for the benignant communications of his condescending love. A league of truer, purer, and more enduring amity, can always be formed and maintained between a magnanimous and generous prince and his own reconciled subjects, than between princes of equal rank and independence. The forest oak that kindly raises from the ground the humble vine, receives not only its fond embraces for the help and protection which it affords, but it is also adorned by the beauty of its foliage, as well as honoured by the music and the melody, which its flowers, its odours, and its fruits, allure to its branches.

No co-partnery on earth like marriage, and yet this is but a feeble type of an eternal union of all interests between the Bridegroom of Heaven and his earthly spouse. He gave himself for, and then transfers himself to, his bride: and thus, by an everlasting covenant, the parties are united in an identity of interests, honours, and enjoyments, commensurate with all the powers of blessing and being blessed, possessed by the contracting parties. Did Christians realize all this, how different would be their earthly career from what it too often is. Their hearts would be temples for the Spirit of Holiness, and their houses Bethels for the God of Jacob.

By a recurrence to the patriarchal age, to the time of Jacob, we shall find the origin of *Bethels*. This renowned patriarch of eternal fame, whose new name, *Israel*, is transferred to all the elect of God, and whose first name is a part of God's own memorial to the end of all generations, had commenced his earthly pilgrimage; and with the blessings of his father upon his head, and the prayers of his mother, he had set out to form an alliance with the remnant of the faithful in the mother-land of his pious ancestors.

On the first night of his pilgrimage he had the celebrated vision of the ladder suspended from the threshold of heaven to the rocky pillow, on which, amidst the hazle thicket, he slept so sweetly and dreamed so truly, while his father's and grandfather's God spoke to him of unborn ages, and promised to be with him in every place whither he went, or in which he walked or slept during his whole peregrinations, until his return to the covenanted land. It was then the fear and awe of the heavenly Majesty constrained these words—"How dreadful is this place: this is none other but *the house of God* :* this is the gate of heaven." When the patriarch rose up early in the morning he took the stone on which he had slept, and setting it up for a monumental pillar, he anointed it with oil, and called the place *Bethel*. There he made his covenant with God, and solemnly vowed allegiance and devotion to him, on the terms of an immutable covenant.

Now it occurs to us that what was true of Israel is still true—that all the Israel of God are a covenanted people—that the God of Jacob is still their refuge, and the Holy One of Israel is yet their King. Therefore we should still build an altar and rear a pillar to his name. Every Christian's dwelling should have its family altar, and its monumental record of what God had said and done. If, indeed, as the Apostles say, the Christian people are, severally and collectively,

* *Beth El* is the Hebrew for the house of God.

"*a habitation* of God through the Spirit," "a holy temple," "a spiritual house"—then, I ask, Should not their dwellings be houses of prayer and of song, and in them "be heard the melody of praise" continually?

We come, then, directly to the point, and affirm it as our conviction, that all Christian dwellings should be *Bethels*—houses consecrated to God, in which his Word should be read, his praises sung, and his name invoked on all the days of the year. Wherever the people of God under the first dispensation pitched their tents, they erected their altars to the Lord. Under the second dispensation they were, by divine commandment, daily to read or teach the Word of God to their families. Then it became a proverb, that "The voice of rejoicing and salvation is in the tabernacles of the righteous."*

May we not then say to the righteous under the third dispensation, "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all you that are upright in heart:" "for praise is comely for the upright." "Thy statutes," said a Jewish king, "have been my songs in the house of my pilgrimage;" and will not a Christian father say as much of himself and his house as a Jewish king? Are not Christian householders as much bound by divine authority to bring up their families for the Lord—to nurture and train them for the royal family of heaven! And what son of God is there who has a heart, a tongue, and a Bible—children and servants under his care, and will not anoint his pillar, erect his altar, and worship the Lord constantly in his family? Thus teaching his children by his example how much he loves and delights in God, and with what pure affection and tender love he seeks their moral excellence and their eternal life.

Need it be proved that those children who morning and evening receive the parental benedictions along with their stated lessons from God's own Book, have brighter evidence, not only of the piety and godly sincerity of their parents, but also of their parental tenderness and affection! What knowledge or belief can the sons and daughters of prayerless professors have of the piety or Christian benevolence of their parents? Surely they afford them no unequivocal demonstrations of genuine tenderness, no convincing proof of unsophisticated affection, who seldom or never bow the knee with them, and invoke in their own language, the blessings of God upon their sons and daughters. Natural or animal affection for their offspring they may have; so have inferior animals. But where, I ask, are the proofs of that heaven-born Christian affection and feeling that looks to the true and eternal interests and honours of our offspring? It cannot be seen, and as little can it be imagined, in the absence of those demonstrations of parental piety.

The two branches of religion are piety and humanity. These, in all their developments towards Creator and fellow-creature, contain the whole. They are visible, sensible, and demonstrable things. They are to each other in equal ratios—as cause and effect; the more of the one, the more of the other. Theories, or doctrinal views of these things, are not the things themselves. We want to see the things,

* Psalm cxviii. 15.

the effects, the fruits of piety, more fully displayed in our generation; and more especially amongst those of our brethren who certainly are standing on higher and holier ground than other professors; and from whom all men expect not merely a more rational, a more scriptural theory—but a purer, a holier, a more divine and heavenly practice. Every one in our ranks is, by profession, a saint, a “partaker of the heavenly calling;” and from such all men look for a more scriptural piety, a more perfect morality, than can be developed or displayed under a party dispensation of opinionism and sectarianism.

On this account, brethren, I have made my offering to the press to consist of a few plain practical remarks and reminiscences on the subject of consecrating all our dwellings into Bethels—of erecting an altar in every Christian family, upon which we shall constantly offer our morning and evening sacrifices to the Lord. This is the practice of all the exemplary members of our churches in the whole rank of our profession, so far as known to me. I have, however, heard of some professors very remiss in this all-important service; and for their sakes it is our duty to present this free-will offering.

Family instruction and social prayer are as indispensable means of family salvation, as any other means to any other desirable ends in a moral system. Besides, what pleasure does it afford all householders and heads of families to believe, that the angel of the Lord encamps around their dwellings, and that their places of repose are houses consecrated to the Lord in which he deigns to dwell. This persuasion sweetens all social and domestic enjoyments, and greatly elevates the dignity and moral excellence of all the inmates of such consecrated homes. No person who has long lived in a Bethel can ever after relish the tabernacles of ungodly men. Some instructions for those about to consecrate their dwellings into habitations of piety and righteousness, will be found in the next and subsequent articles under the same title.

A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

INTRODUCTION TO THE FAMILY CIRCLE.

To foretell the fortune of a family with unerring certainty, is not more difficult than to estimate how much good, present and future—direct and indirect—may be achieved in any neighbourhood by only one person of great energy of character, of superior intelligence and moral worth, who sincerely and devoutly undertakes the improvement of society. The excellent Olympas, long resident and master of the Carlton House, in Carmel Place, and his beloved Julia, are yet living monuments of the great moral force of well disciplined minds, energetically and affectionately employed in advancing the religious and moral conditions of human existence. Their philanthropy was rational, pure, and fervent; and sought the most natural and capacious channels through which to communicate its blessings to society. While their commiserations and sympathies embraced the Turk, the Jew, and the

Indian, they wasted not their time nor their substance in the formation of Utopian schemes for their conversion; but supremely employed their energies in family and neighbourhood advancement in the paths of literature, religion, and morality. They felt the impulses of heavenly charity to be warmest and strongest for those at home; and therefore superlatively sought the moral excellence and eternal salvation of their children, relatives, and neighbours. Yet did they not look with a cold indifference on the destitute and wretched of other climes and languages; but, reversing the policy of some of their more popular compeers, they contributed their pence to Hindostan and spent their pounds at home.

But their domestic administration and manner of disciplining and training their own immediate family, is that which at this time most especially interests us, because it very happily exemplifies, in an intelligible and practical form, those principles and rules of family culture, which both our theory and experience would commend to those who are supremely devoted to the eternal honour and happiness of their own dear households. To further our aims and wishes we shall be at some pains to give in detail a few of those lessons in which we had the pleasure to participate under their consecrated roof, around the family altar, at the morning and evening hour of domestic instruction and social prayer.

The family was large, consisting of nine children, natural and adopted, with some half dozen of domestics, of different ages. All were arranged in classes according to their ages and capacities. The first consisted of three, under seven years old; the second of four, under fourteen; and all the rest made up the third class. All that could fluently read, with book in hand sat round the room, and in turn read their several portions of the daily lesson. After the reading of one or two chapters, as the case might be, a free conversation ensued in the form of question and answer, frequently interspersed with practical views and remarks adapted to the capacity of all present, and animated with pious emotions and moral sentiments, fitted to imbue the minds of all with the fear and love of God, and to infix in the youthful heart the solid and enduring principles of pure religion and Christian righteousness.

The morning hour, from six to seven, thus became an intellectual and moral feast—a spiritual breakfast of the most refreshing and invigorating efficacy to us all. The plan in one important feature soon impressed itself upon my admiration. The infant class, as I may call that composed of those from five to seven, was exercised primarily upon the simple facts in the lesson, while the second class explained them; and the third drew the inferences and deduced the practical bearings of the subject as it applied to themselves and society at present.

Another very cardinal view of the whole exhibition immediately arrested my attention. Olympas, instead of calling upon his family to attend family worship, was accustomed to assemble his household to the morning and evening lesson. Family instruction, rather than family worship, was the prominent idea. True, indeed, the praises of God were frequently sung, and prayer and thanksgiving were always

offered at the close of the lesson ; but as instruction extended to all present, and only a part could properly unite in the worship of God, it was much more apposite to denominate it family teaching than family worship.

Apart from its religious and moral character and influences, contemplated as a literary and intellectual affair—as purely educational in the common acceptance of the term, it was nearly equal to a common school course. Two hours per day, well and faithfully applied in this way, gave to the whole household of Olympas a literary and intellectual superiority over every other family in the neighbourhood who enjoyed in every other respect the same educational advantages.

Hence it was usual for Susan, James, and Henry, of the junior class, to be foremost in the Sunday school—foremost in the primary school—as it was for William and Mary, Edward and Eliza, of the second class, to gain all the honours in all the classes at the common and high schools of Carmel city. The domestics of the Carlton House, were a sort of aristocracy for intelligence and respectability among their co-ordinates in profession—among all their compeers who attended at the Carlton church. But it would be impossible for any one often to visit this consecrated family—the Carlton Bethel—and not to anticipate such fruits from a system of instruction and moral government, so admirably adapted to all the exigencies of humanity in the morning time of its existence. The pre-eminence mentioned was but the proper fruit, the genuine effects of a system of training in perfect harmony with the conditions and wants of human nature.

We can only furnish a few conversations of the many we have had the pleasure to hear during our frequent sojournings under this hospitable roof. These are intended as specimens of the plan which we would most affectionately recommend to all Christian parents who have in their hands the immense responsibilities of rearing a family to the Lord.

CONVERSATION I.

MONDAY morning, six o'clock, being a second reading of the two first chapters of Genesis, containing fifty-two verses, eleven persons read five verses each, in rotation. After a distinct enunciation of these chapters, Olympas interrogated the junior class in the following manner:—

Olympas. Tell me, Susan, who created the heavens and the earth ?

Susan. GOD ; which, as you told me, means the GOOD BEING.

Olympas. When, James, did God create the heavens and the earth ?

James. " In the beginning."

Olympas. In the beginning of what, Henry ?

Henry. In the beginning of time.

Olympas. And what, Susan, was before the beginning of time ?

Susan. GOD.

Olympas. Were the heavens and the earth, James, both created at the same time ?

James. They were both created *in the beginning.*

Olympas. And where, Henry, did God dwell before the heavens and the earth were made ?

Henry. I cannot tell.

Olympas. Can any of you tell ?

William. Moses does not tell us ; but one of the books says, he dwells in eternity."

Olympas. Which of the holy scribes says this ?

William. Isaiah calls him "the High and Holy One who inhabiteth eternity."

Olympas. Observe, then, that time is no part of eternity : for as in the beginning God created the heavens and the earth, the heavens and the earth are the beginning of time. We would then say that God created time by creating the heavens and the earth. In how many days, Henry, did God create the heavens and the earth ?

Henry. In six days.

Olympas. What was created the first day ?

Susan. Light, which God called day.

Olympas. And what created darkness, Susan ?

Susan. I do not know ; but I know what God called it. He called it night.

Olympas. And what made the first day, James ?

James. "The evening and the morning made the first day."

Olympas. Then was not darkness between the evening and the morning, William ?

William. It was. Still light is called day ; for we have to count darkness in time, and include a portion of it with light, in counting events ; and thus evening, night, and morning, are computed as one day.

Olympas. You mean, that while day means light, in time it denotes both a portion of light and darkness.

William. Yes ; in computing the week we have to count darkness as a portion of time, and make seven days and seven nights a week.

Olympas. Mary, can you tell what darkness is ?

Mary. It was not created, and is therefore nothing.

Olympas. It is, indeed, no substance ; and therefore was not properly created. But it is spoken of as a thing, and it is figuratively said to be created. God says, "I form the light, and create darkness ; I make peace, and create evil : I the Lord do all these things." But he creates darkness by removing the light ; for darkness is but the privation of light. Do you think, Edward, that light is a substance ?

Edward. It strikes my eye with force, and sometimes with pain, which darkness never does ; and is, therefore, a substance.

Olympas. Can you, Eliza, recollect any reference made to the creation of light in the New Testament ?

Eliza. Paul, I think, says, that "God commanded the light to shine out of darkness."

William. I read in Plato, or some other book, that "light is the shadow of God."

Olympas. But neither Plato, nor the poets, are of any authority here. A beautiful saying and a true saying are not identical. Some have thought that the original term *AUR*, which represents both *fire* in general, and lightning or electricity, here refers more to the *matter of light* than to the display of it, because the luminaries were not made

till the fourth day; but this to you is more curious than edifying. Tell me, James, what was done on the second day?

James. "God made the firmament" on the second day.

Olympas. Nothing else, Susan?

Susan. Yes, he made "the waters" also, and separated them into two parts.

Olympas. We are not told that he created the waters on the second day. He only separated them by the firmament. Can you, William, explain what the firmament is?

William. God called it "*heaven*;" and it would seem as if it were the place where the stars are fixed.

Olympas. The firmament here spoken of, being placed between waters, can only indicate the expanse called the atmosphere, in which we live and in which the birds fly: hence the birds are said to fly in the midst of heaven. The waters floating in the clouds, and in form of vapours through the atmosphere, are said to be separated from those on the earth.

Edward. Father, will you please tell us when the waters were created? They were not created on the first day, nor on the second day, and yet they are spoken of as existing when the expanse of air was created.

Olympas. Neither the waters nor the earth are included in the details of the six days. First of all, God created the *substance* of the heavens and the earth. And before the details of creation are given we learn that "the earth was without form and void," or one confused mass of land, water, and all other things; over which darkness presided, and on which "the Spirit of God moved." Out of this heterogeneous mass of discordant elements, he first created light; and on the second day he created air: and having separated light and darkness, the waters above and beneath the atmosphere, he made a second pause, or completed a second day. And what, Henry, did God create on the third day?

Henry. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind." He covered the earth with grass, and herbs, and trees.

Olympas. But was there not before this a farther separation of the waters, Susan?

Susan. He separated on the first day light from darkness; on the second he separated the waters above and beneath the firmament; and on the third he again separated the waters from the land; then he clothed the earth with plants and trees.

Olympas. What did he call the dry land, when separated, and the waters when gathered together?

James. He called the dry land *earth*, and the gathered waters *seas*.

Olympas. What was created on the fourth day?

Susan. The sun, moon, and stars. These luminaries were placed in the firmament of the heaven.

Olympas. For what purpose were these so placed?

William. To divide the day from the night—for signs, for seasons, for days, and for years.

Olympas. Can any of you explain these *signs* and *seasons* for which

so many luminaries were placed in the upper firmament, or in the heavens?

Edward. You told us, when going through Genesis the first time, that *signs* mean tokens; and certainly they are tokens of God's care and goodness, of his wisdom and power, as exercised for us. They also make seasons for labour and for worship; and then we count on time by the motion and position of these luminaries.

Olympas. What was created the fifth day?

Eliza. Fish and fowl.

Olympas. Whence were the fowls formed?

Mary. From the waters. Fish and fowl were formed from the same element.

Olympas. Were they only water fowls, or were all sorts of birds formed out of water?

Mary. All sorts of fowls that fly in the open firmament of heaven.

Olympas. This, I presume, is the cause of that peculiar knowledge of the humid changes of the weather, for which all manner of winged fowls are so remarkable. Do any of you remember the remarks made about a year ago on the waters bringing forth abundantly?

Thomas Dilworth. You said that the waters were infinitely prolific of life—that so many as thirty thousand animalcules were discovered in one drop. You also said that the fecundity of fish transcended any thing on the earth or in the air. A carp, you said, laid twenty thousand eggs, and a codfish about ten millions. Thus the sea is capable of sustaining many more individuals than the earth. God blessed the fish, saying, "Be fruitful and multiply, and fill the waters in the seas."

Olympas. And what remained for the sixth day?

Susan. On the sixth day he created all the inhabitants of the earth—beasts, cattle, reptiles—every thing that liveth and moveth upon the earth; and, last of all, man and woman.

Olympas. Reuben Thomas, can you name the different creative acts in order?

Reuben. I will try, sir. 1st. The substance of the heavens and the earth. 2nd. Light. 3rd. The vast expanses, the atmosphere, and the ethereal regions. 4th. The vegetable kingdom. 5th. The luminaries of heaven. 6th. The fowl and the fish. 7th. The animal kingdom that belongs particularly to the earth.

Olympas. Let me propose this matter in another form. How many distinct commands did God give in all the details of creation? Can you inform us, John?

John. I find ten distinct imperatives. 1st. "Let there be light." 2nd. "Let there be a firmament." 3rd. "Let the waters be gathered together." 4th. "Let the dry land appear." 5th. "Let the earth bring forth grass," &c. 6th. "Let there be luminaries in the heavens." 7th. "Let the waters bring forth abundantly." 8th. "Let the earth bring forth living creatures." 9th. "Let us make man." 10th. "Let him have dominion."

Olympas. Observe especially the order of creation. It is as perfect as the creation itself. Order has respect to the nature and relations of things as regards cause, effect, mechanical force, time, place, circum-

stance. The creation of the materials is naturally first. Hence the substance of the universe was first made. Out of this mass light is first formed, because of the unsuitableness of darkness to a display of wisdom, power, and goodness; and because in light, associated with heat, as expressed in the Hebrew *AUR*, is the vital principle of animated nature. After light, the ethereal, as essential to the separation of the various creations, as well as to life; probably itself the effect of the electric principle associated with light. Then the separation of land and water, as prerequisite to vegetable existence; then the clothing of the new formed earth with vegetable apparel; next the sun, moon, and stars, to nourish those plants, and shrubs, and trees; for although they could be made without this influence, they could not live or flourish without it. Then the peopling of the waters and the air after the vegetable kingdom produced them substance. Finally, the earth-borns, when all things were ready for their nourishment and defence. And last of all, man, for whom, as the ultimate end, all mundane things exist.

John. How could light and darkness alternate so as to produce night and day, three days before the sun, moon, and stars, were created?

Olympas. Have you never observed the Aurora Borealis, sometimes called the Northern Lights, irradiate our portion of the earth almost with the brightness of day? Now this is demonstrated to be electric light, or, if you please, primitive light; and we have only to conceive of an increase of the said light and of the rotatory motion of the earth on its axis, antecedent to the creation of the celestial luminaries. Terrestrial light, or the light of electricity, was necessarily prior to solar light, as an agent to form the expanse or firmament; the medium through which the "bright effulgence" of solar light reaches our eyes. Into this light the earth merged as it now merges into solar light because of its diurnal motion. But, Edward, are we to suppose that the process of creation can be fully comprehended by man?

Edward. God's ways are often inscrutable, and he is said to dwell in light, to which no man can approach.

Olympas. We do not, then, seek to explain the process; but we intend to show that it is as congruous to our reason as any thing we can imagine; or, in other words, that it cannot be rationally objected to: so far from it, that the more the order of creation is considered, the more philosophy, the more wisdom, will be discovered in it. The creation is a grand original. It had no model. It was not imitation or resemblance of antecedent existences. The archetype of the whole and of each part lay eternally in the deep recesses of the Supreme Intelligence. But we must interrogate you more particularly on the formation and primitive state of man. This, however, we must reserve for the evening lesson.

A. C.

AN IMPORTANT TRUTH.—Burke says, "The shallowest understanding, the rudest hand, is more than equal to the task of pulling down and destroying. Folly and rage can dilapidate more in half-an-hour, than wisdom, deliberation, and forecast, can build up in many years."

THE RISING SUN AT SEA.

AN EXTRACT.

I do not recollect that I ever before so much admired the rising of the sun, as on the morning of the 16th of August. We had a very agreeable and delightful night down the Sound; but were rather crowded in our sleeping apartments. I awoke with the morning star, and going up on the deck, from the brilliant and mild appearance of the heavens, I anticipated the glories of the sun rising at sea; and accordingly hastened to awake my companions to enjoy with me the richest of nature's feasts.

Soon as we were all seated on the upper deck at the stern, with our faces to the east, while yet the morning star beamed in a cloudless sky, we began each to designate the spot from which we expected the sun to lift upon us his effulgent countenance. As we gazed upon the pacific and silvery bosom of the tranquil sea, which, as a splendid mirror, seemed to reflect the glories of the heavens afresh upon us with every tremulous swell which urged us to the desired haven, we saw a brightness in the orient, which indicated to us the near approach of the joyful monarch of the day. The crepuscular glimmerings gradually spread over all the east, and as they swept a loftier arch towards the empyrean, they assumed the brightness of liquid brass—while, deeply bedded in the far distant horizon, two pyramidal columns began to rise as if the clouds from the Atlantic had suddenly formed themselves into pillars for the gates of the morning, erecting a sublime porte for the entrance of nature's luminary. Instantly the empyreal sovereign streaked with gold the inner side of those two colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid on the molten gold till these two columns capped with rubies stood gilded from top to bottom. The curtains of night, which seemed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day, the sun himself, in all the gorgeousness of his own peerless glory, gently raised himself as if to peep over the silvery deep from which he was about to emerge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort, drew after him from the briny deep a golden pedestal as if from a furnace of liquid fire, on which he seemed for a moment to sit, while from his dazzling locks floods of light and splendour began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight in heaven—and as he onward and upward bent his way, I was reminded of Jesse's son, who, while a shepherd boy, used to sing, "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the

end of the world. In them he has set a tabernacle for the sun, who, as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. His going forth is from the end of heaven and his circuit to the end of it, and there is nothing hid from the heat thereof."

A. C.

INTRODUCTION TO THE ACTS OF APOSTLES.

THIS book has been sometimes titled, "*The Gospel of the Holy Spirit*;" because it is the only book, which gives us an account of his descent, and splendid operations, in the confirmation of the mission of the Apostles. It has also been styled, "*The Gospel of the Gentiles*;" because it is the only source of information on their calling, and fellowship with the Jews, in the blessings of the reign of Messiah, the Great King. In most of the Greek copies of the New Testament, it is called "*The Acts or Transactions of the Apostles*;" because it exhibits their labours in planting Christianity in the world. This name, however, does not fully comport with the contents of the book. It is not *the Acts of the Apostles*, but *Acts of Apostles*; because only a few transactions of a few Apostles are mentioned in it. By Chrysostom, one of the Greek fathers, it is named, "*The Book, the Demonstration of the Resurrection*."

It does not appear that Luke designed to write, what might be called, an ecclesiastical history of his own times, nor an account of the labours of all the Apostles, nor even of all the labours of any one of them, during the time embraced in his narrative. If he had designed such a thing, he fell far short of it; for of the Apostles, except Peter and Paul, he says but little; and even of the last mentioned, though more minute in his history, he narrates, comparatively, but a few great transactions. Though somewhat particular in detailing his journeys by land, and voyages by sea, yet he omits several of his voyages, and is altogether silent, on the incidents of his journey into Arabia. Nor does he appear to have designed to write a history of the foundation of the Christian communities, in the different countries in the world, in which he laboured during the thirty years embraced in his history; for he says nothing of the foundation of the Christian community in the city of Rome, in Babylon, in Egypt, and in many other places of note, alluded to in the Epistles. Nor can it be gathered from his narrative, that he intended merely to relate such things as he was an eye-witness of, or a party concerned in; for he is not full in recording even these, and tells of many other things, of which he was not an eye-witness. What, then, was his design?

There are *two* things, on which he fixes the attention of his reader, with more than ordinary care. The *first* of these, is the opening of the Reign of Heaven amongst the Jews on Pentecost, and the wonderful display of heavenly influences attendant on that glorious event. He narrates no more of the history of the first congregation in Jerusalem, than is necessary to give a correct view of the commencement of Messiah's reign, over the literal descendants of Abraham. This occupies about one-fourth of his whole narrative.

While he follows the order of the commission, beginning at Jerusalem, proceeding to Samaria, and thence to the uttermost parts of the earth, in giving a brief account of the establishment of Christianity; the *second* object, which seems pre-eminently to engross his attention, is the commencement of the reign of Messiah over the Gentiles. Hence we find the calling of the Gentiles, and all the events connected with it, more fully and circumstantially related, than any thing else. Of the occurrences in Jerusalem, at the time of the meeting of the Apostles, and of the labours of Paul in all his journeys, those things are particularly told which concerned this event. These considerations suggest to us that, while Luke designed to give a brief account how the Apostles executed their commissions in general, in Judea and Samaria, his grand design in writing, was to establish in the minds of all Christians of that age, with a reference also to future times, the just claims, and inalienable rights of the Gentiles, to be considered and treated as God's people—to become members of the Christian communities, on the same footing with the Jews. Doubtless, this was his grand or chief design, in writing this history. The plan he pursued was not to settle the controversy by argument, as Paul does in some of his epistles—but by recording what God had done for this people, by simply showing, that he had done every thing for them, which he had done for the Jews, and had made no difference between Jews and Gentiles, under the reign of his Son.

Admitting this to have been his chief design in writing his narrative, how suitably does it account for his minuteness in describing the conversion of Saul, and his call to preach to the Gentiles; the story of Cornelius and Peter; the debates at Jerusalem; the separating Paul and Barnabas to their mission; the decrees of the Apostles and elders; together with his frequent accounts of Paul's speeches to, and interviews with, the Gentiles; and of the success attendant on the labours of Paul and Barnabas among them. This view of his design in writing this book, also accounts for his having omitted to inform us, of the travels and labours of the other Apostles, and of the congregations which they planted in different places, with many other things which could not be accounted for, on the supposition of his intending to write a history of the acts of the Apostles, during the period from the ascension of the Messiah, till Paul arrives a prisoner at Rome.

It is nevertheless true, that, in accomplishing his design, he is obliged to give us a very general and comprehensive view of the introduction of Christianity, throughout the whole world. So that still his history is, in a certain sense, an ecclesiastic one, the oldest and most authentic in the world. As the four preceding histories, constitute rather memoirs than biography, so this is rather a mere sketch of what happened, during the labours of the Apostles, than a history of the transactions of any one of them.

Of the New Testament historians, Luke is the most eminent. He gives us one continued history, from the commencement of the Christian era, down to A. D. 63 or 64. He records in his testimony concerning Jesus, and in his Acts of Apostles, all the grand and important events and transactions, connected with the establishment of the Christian religion in Asia, Africa, and Europe. This book is the

grand link, which connects the previous histories with the apostolic epistles, and constitutes a key to the right interpretation of them, without which they would have been, in a great measure, unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations, to which the Apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions, found in this book, greatly facilitate our proficiency in the knowledge of those letters, which explain the meaning and bearings of that one glorious fact, on which the Christian superstructure is reared.

From it alone we learn, by what means that great moral and religious revolution was accomplished, which eventuated in the destruction of polytheism and idolatry, in the best portions of the world : which desolated so many Pagan temples, and caused millions of altars to moulder down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this "wicked and odious heresy," as the Romans called it.

From it we also learn, what true Christianity is, and how far the modern exhibitions of it, have degenerated from the ancient and apostolic order of things ; we discover what was the spirit and temper of the first Christians, and the character and designs of their religious meetings. In a word, as Dr. *Adam Clarke* observes, "In the book of Acts, we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence ? Thousands acknowledged the truth, embraced Christianity, and openly professed it, at the most imminent risk of their lives. The change is not a change of merely one religious sentiment, or mode of worship, for another ; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*, or all these together : but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born to God. And how was all this brought about ? Not by might or power ; not by the sword, or by secular authority ; not through worldly motives and prospects ; not by pious frauds or cunning craftiness ; not by the force of persuasive eloquence : in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used, to found or support a church, professing itself to be *Christian, there*, we may rest assured, is the fullest evidence, that *that church is wholly antichristian* : and where such a church possessing *secular power*, has endeavoured to support itself by *persecution*, and persecution to privation of *goods, of liberty, and of life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power : this the book of the Acts fully shows ; and in it we find the true model after which every church should be built. As far as any church can show, that it has followed this model, so far it is holy and apostolic.

And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrine* and *discipline*, laid down in the book of the Acts of Apostles, then the *aggregate body* may be justly called '*The Holy, Apostolic, and Catholic Church.*'

"You diff'rent sects who all declare,
Lo' CHRIST is *here*, and CHRIST is *there* ;
Your stronger proofs divinely give,
And *show me where* the Christians *live.*"

BAPTISM FOR REMISSION.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts ii. 38.

THE meaning of this text turns, in a good measure, on the meaning of the word "*for.*" It may sometimes signify *on account of.* In other cases, *in respect to.* And in others, *in order to.* In order to, is the meaning in the passage under consideration. We say it is the meaning, because the construction of the sentence and all the circumstances of the case, require this meaning.

The construction of the sentence. Peter commanded those who were pierced in their hearts, to *repent* and be *baptized* for remission. They were to repent and be baptized *for*, or *in order to* the same thing ; so that if they were to be baptized on account of remission, or because their sins had been pardoned, they were also to repent on account of remission, or because their sins had been pardoned. And if repentance means sorrow, they were to be sorry because their sins had been pardoned. Or if "*for,*" means *in respect to*, and this in respect to, respects past pardon, they were to repent, or be sorry in respect to a pardon which they had obtained anterior to their repentance. But even worse still. The popular doctrine of the present day is, that repentance comes before faith ! Then, before they should exercise saving faith, they were to repent and be baptized *on account of*, or *in respect to*, a pardon, remission, or salvation, which they had obtained anterior both to faith and repentance. It follows that both common sense and the Bible compel us to the adoption of, *in order to*, as the meaning of "*for,*" in the passage before us.

Suppose that Peter had said nothing of baptism in this passage ; but had only said *believe* for the remission of sins, or *repent* for the remission of sins, what meaning would our opponents have attached to the word "*for?*" The same meaning that *we* now do, most unquestionably. Why, then, should the occurrence of baptism, in this text, cause them to depart from this meaning ? Ah, System ! System !! Prejudice !!!

The circumstances of the case. At nine o'clock, on the morning of the day on which this answer was given to those who had been pierced in the heart, they were guilty of the blood of the Son of God. And they were still, in their own apprehension, guilty, when Peter commanded them to repent and be baptized. They had experienced none of those transports or ecstasies which are taken by many of the

present day, to be the only satisfactory evidence of pardon. They contemplated the justice of God as burning against them; the vengeance of the Almighty as impending, and being destined to ultimate in their destruction. The circumstances of the case therefore demonstrate that when Peter commanded them to repent and be baptized, they were unpardoned. Indeed, pardon was the very thing after which they were seeking. Hence, when Peter plainly told them how it might be certainly obtained, their hearts were filled with gladness. "Then they that gladly received his word were baptized." Will you give it up? A. R.

SPRINKLING *versus* IMMERSION.

READ the following passages in their connexions, inserting first *sprinkle*, and then *immerse*, where *baptize* occurs, and see which makes the better sense:—

Matt. iii. 5, 6, 7, 11, 13, 16.	Acts ix. 18.
Matt. xx. 22, 23.	Acts x. 37, 47, 48.
Matt. xxi. 25.	Acts xi. 16.
Matt. xxviii. 19.	Acts xiii. 24.
Mark i. 4, 5, 8, 9.	Acts xvi. 15, 33.
Mark x. 38, 39.	Acts xviii. 8, 25.
Mark xi. 30.	Acts xix. 3, 4, 5.
Mark xvi. 15, 16.	Acts xxii. 16.
Luke iii. 3, 7, 12, 16, 21.	Romans vi. 3, 4.
Luke vii. 29, 30.	1 Corinthians i. 13, 17.
Luke xii. 50.	1 Corinthians x. 2.
Luke xx. 4.	1 Corinthians xii. 13.
John i. 25, 26, 28, 31, 33.	1 Corinthians xv. 29.
John iii. 22, 23, 26.	Galatians iii. 27.
John iv. 1, 2.	Ephesians iv. 5.
John x. 40.	Colossians ii. 12.
Acts i. 5, 22.	Hebrews vi. 2.
Acts ii. 38, 41.	Titus iii. 5.
Acts viii. 12, 13, 16, 36, 39.	1 Peter iii. 21.

GOD'S FAMILY ON EARTH.

NOT to exalt the nation to earthly renown did Messiah come to ancient Israel. To subdue the Roman monarchy was not his ambition. He longed not to vanquish Cæsar. He appeared therefore before his countrymen in no princely guise; the purple of empire floated not on his shoulders; no crown adorned his brows; no sceptre graced his hand; no gems sparkled upon his vestments; no gorgeous court attended his steps: he headed no army, and therefore promised no military fame to heroes; he had no coffers overflowing with gold, and therefore tempted not the covetous with visions of wealth; he established no court, and therefore spread no bait for the

ambitious. He was only holy, harmless, and undefiled. Israel was confounded. "He came to his own and his own received him not."

Yet there was in his sacred mission the prospective of eternal fame. "To as many as did receive him, to them gave he power to become the sons of God, even to them that believed on his name—who were born, not of flesh, nor of blood, nor of the will of man, but of God." Royal dominion was in his mission; judicial majesty, kingly state, crowns, and sceptres, and thrones, and the rod of empire were in it; princely robes, and gems, and the courtly retinue, and honours militant, and greatness, and triumph, and everlasting renown were in it. His mission embraced all that was immortal, and glorious, and eternal; for it was to all who received him, an *adoption* into God's family.

Four several times has God organized and re-organized a family on earth; and four several times have his family apostatized and come to nought.

1. He set up his house on earth when he finished his works at the creation of the world.

2. He re-organized at the fall: and during the antediluvian epoch was worshipped by those who stood to him in the relation of sons—"sons of God." Gen. vi.

3. In the days of Moses he re-organized a second time, and put his people under law.

4. He re-organized afresh by Christ Jesus, and put his people under grace. "Ye are not under the law but under grace." Rom. vi.

All things are full of change, and religion, like nature, is not exempt. Flowers retain not their bloom and freshness for ever; they feel the touch of inexorable nature, and the perfection of their nature fades and dies.

"Look nature through, 'tis revolution all;
All change, no death, day follows night, and night
The dying day; stars rise, and set, and rise.
Earth takes th' example: see, the summer gay,
With her green chaplet and ambrosial flowers,
Droops into palid autumn. Winter gay,
Horrid with frost, and turbulent with storms,
Blows autumn and his golden fruits away,
Then melts into the spring. Soft spring with breath
Favonian, from warm chambers of the South,
Recalls the first. All, to re-flourish, fades;
As in a wheel all sinks to re-ascend:
Emblem of man, who passes, not expires."

Emblem also of the family of God on earth, which, though subject to change, never becomes extinct. If it loses its paradisiacal form, it is re-organized on still more wonderful principles; and if on these principles it again becomes corrupted, and is dissolved, it is again renewed in a yet different form—if it is removed from under the law, it is placed under grace; and thus, through the mediation and ministration of patriarchs, legislators, angels, and his Son, the Father of mercies carries on his work from the beginning of the world to the end of it; and will retain in being upon the earth his house, his royal house, till all things that can be shaken, are shaken, and his kingdom, his heavenly kingdom, attain to that fixed and immovable

condition of glory and immortality, which will render change impossible and unnecessary.

1. In its primitive and paradisiacal state God's family enjoyed distinguished favours. Man walked personally with the Father of lights; he heard his voice in the language of approbation and command; he was fed and feasted at the tree of life, and his soul enriched and exalted by communion with all the holy angels. Gifted with life and all things necessary to life, with religion and the simple ordinances of religion—gifted with power and dominion, man was completely blessed.

“ And, when as sacred light began to dawn
In Eden, on the humid flowers that breathed
Their morning incense, when all things that breathed
From the earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And joined their vocal worship to the choir
Of creatures wanting voice; that done, partake
The season, prime for sweetest scents and airs.”

2. But the family of God, divested of its native innocence, and fallen, was dissolved, and subsequently to the fall re-organized on a new principle—*faith*. God was no longer visible to man; and Abel, Enoch, Noah, and all the sons of God, must walk by faith. Man had purchased, at a price almost too terrible to be named, (*disobedience*) the fatal knowledge of sin, guilt, misery, and death; and the divine institution—the family of God on earth—now differed in this, its second form, from what it had been in paradise, as faith differs from sight, or sin from righteousness, misery from happiness, and life from death. Thus it continued for two thousand years till the days of Abraham, when the theology, morality, constitution, and ordinances, of the true religion, were deposited with this patriarch. In the days of Moses the house of God was re-organized, and “the law added.”

3. The law was added because of sin, and that “the offence might abound!” But it had no adequate sacrifice, “was not of faith,” was “contrary to us,” embraced no promise of God's spirit, and cheered not the obedient with the hope of eternal life. As the great apostacy from the one living and true God in the times of Abraham, had caused the Creator to deposit with that patriarch, the institutes of the true religion, so after twenty centuries, the divisions, sects, corruptions, and treasons, found in Israel, caused him to take his kingdom from that people, and having re-organized his house again strictly on faith, under Christ, to give it to the Gentiles, who, he said, would “bring forth the fruits thereof!” Oh, that we may justify God's Son in this saying, and fill the earth with the knowledge of the glory of the Lord, as the waters fill the seas!

4. The family of God under the Gospel is still a suffering family; but then, all its principles, privileges, honours, ordinances, and immunities, in their adaptation to our nature and necessities, are as perfect as the present state and life of man require or admit. Its distinguishing characteristics are grace, truth, mercy, blessing, holiness, righteousness, peace, and joy in the Holy Spirit. Faith is substituted

for the family descent under the law; the sacrifice of Christ for that of animals; the new covenant for the old; Jesus for Moses; the Apostles for the Prophets; and the Gospel for the law.

5. The family of God in heaven! One more constitutional revolution, and the family of God will reach a permanent and abiding home in heaven. Then shall man be brought back to the presence of his Maker and Redeemer. Personal and sensible communion shall then be exchanged for faith; glory will take the place of grace; and hope give way to fruition; blessedness shall spread her wings and soar high above all taint of misery; eternal joy will be substituted for sorrow, and bursts of song drown every grief; death shall be swallowed up in the great victory, and shall itself die. Then the characteristic features of God's family will be glory, immortality, eternal life, kingly power, judicial majesty, royal state, princely dominion, honour, beauty, grandeur, and loveliness, all divine. Saints and angels, and Christ and God, shall live, and love, and reign for ever, even for ever and ever.

On these premises it may be observed, first, that man stood in God's family originally by right of his *creation*; secondly, by virtue of his *faith* in God; thirdly, by family *descent* from Abraham, Isaac, and Jacob; fourthly, and afterwards by *faith in Christ*; fifthly, faith and hope, and all the details of religion here being temporary, they will give place to the great and immortal principle of love, and the kingdom of God be finally founded in love.

In reviewing these premises it may be seen also, that it follows not, because a man is included in the preceding family of God, that he must be continued in it when God re-organizes. Many were his people under the law who were not continued as his under the gospel; for they lacked the faith of Christ on which the Gospel order of God's house was founded. And many, no doubt will be under Christ in grace here, who will never be under him in glory hereafter, because they lack both the love and the obedience of the church and kingdom of God. These five organizations may be compared to five concentric circles, or, "wheels within wheels," the innermost representing God's family in glory. But it will avail a man nothing to have been either in the Christian, Jewish, Patriarchal, or Paradisiacal circle of things, if he fails to reach the order of things signified by *glory*. And without faith—faith that works by love—it is impossible to do this, for the greatest, and purest, and most enduring of all principles, is LOVE.

What profound veneration must characterize the aggregate assembly of the church of the first-born in heaven! All the ancients will be there. What interaction and artistical skill where Noah, and Bazaleel, and Hiram, and all the sanctified operatives of the world are assembled! What joy when Moses, and David, and Asaph, and Watts, and all the purified sons of song meet! What royalty where Melchisedec and all saintly monarchs walk together! What depths of wisdom where Solomon, and Newton, and Locke, and all who have followed nature up to natures God of all nations, and sought salvation through faith in God, are congregated! What enterprise must distinguish the church when there are restored to her Gideon, and Barak, and David, and Sampson, and Jephthah! What sanctity when

she embraces in life again, and for ever, Samuel and all the Prophets; Isaiah and Ezekiel, Daniel and Jeremiah, Enoch and Elijah; Hosea and Joel, down to the last of the Jews, with John the Baptist, all the Apostles, and all the martyrs! What strength and tenderness, when all holy men and holy women, are assembled; saved, and glorified!

Let us tread lightly the bosom of mother earth. The sons of God are there. They rest in their graves till the resurrection. Let us admire the power of God who will awake them. Day will yet "dawn on the night of the tomb." Let us praise his mercy by whom their souls were redeemed. Let us adore his wisdom who planned the scheme that will bring them to heaven. Let us glory in his love, who brings good out of evil; and who, amid the ruins of the fall, has raised up his church, and through dangers seen and unseen, through floods and fires, and the defiles of falling empires and conflicting nations, has made her way prosperous, and will finally render her triumphant through Jesus Christ.

"I cannot go
Where universal love not smiles around,
Sustaining all yon orbs, and all their suns;
From *seeming* evil, still educating good,
And *better* thence again; and *better* still
In infinite progression. But I lose
Myself in him, in light ineffable."

We close with the words of the holy Apostle: "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Wherefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every one who has this hope in him purifies himself even as he is pure."

S.

EFFECTS OF KINDNESS.

I AM almost convinced that there never yet was an instance in which kindness has been fairly exercised, but that it has subdued the enmity opposed to it. Its first effort may not succeed any more than one shower of rain can reclaim the burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and it will soon become beautiful with every flower of tenderness. Let any person put this question to his soul, whether, under any circumstances, he can deliberately resist continued kindness? And a voice of affection will answer, that good is omnipotent in overcoming evil. If the angry and revengeful person would only govern his passions, and light the lamp of affection in his heart, that it might stream out in his features and actions, he would soon discover a wide difference in his communion with the world. The gentle would no longer avoid him; friends would not approach him with a frown; the weak would no longer meet him with dread; children would no longer shrink from him with fear: he would find that kindness wins all by its smiles, giving them confidence, and securing their friendship.

EQUALITY.

AFTER all that can be said about the advantage one man has over another, there is still a wonderful equality in human fortunes. If the rich have wealth, the poor have health; if the heiress has booty for her dower, the penniless have beauty for theirs; if one man has cash, the other has credit; if one boasts of his income, the other can of his influence. No one is so miserable but that his neighbour wants something he possesses; and no one so mighty, but he wants another's aid. There is no fortune so good but it may be reversed; and none so bad but it may be bettered. The sun that rises in clouds may set in splendour; and that which rises in splendour may set in gloom.

A LESSON OF LIFE.

THE TEACHER TO THE LISTLESS STUDENT.

BY T. G. SPEAR.

Up and on! nor sit despairing
O'er the common ills of time;
Life, though dull to thy comparing,
Has a meaning most sublime.

Grope not through the world supinely,
Wasting manhood by the way;
But arise, and act divinely,
Working with the shining day.

Think of those who went before you,
Who have flourish'd and have died,
And let great men's lives conjure you
Still to struggle and confide.

Be deceived not, nor misguided,
But in youth for age prepare;
And avoid a mind divided.—
Indecision beeds despair.

Who is he that shines in story,
And is number'd with the wise,
That has won his way to glory,
But by toil and sacrifice.

Every spark from action beaming,
Makes the path of duty clear;
Every moment lost in dreaming,
Brings remorse of spirit near.

Live not abject nor beholden,
But among the strivers strive,
Making every moment golden,
Bring its honey to the hive.

Thought and labour are demanded
Of the heritors of earth;
Think, and keep thy soul expanded,
Work, and know the joy of worth.

Up and onward to the battle,
While the heart is young and brave,
Where the dreams of duty rattle,
Where the flags of promise wave.

Eyes are round you, looking, waiting,
To record each earnest deed,
Be not then in hope abating,
When to strive is to succeed.

Not a star that shines above you,
But has labour to perform;
Not a flower whose beauties move you,
But inaction would deform.

Up, then, while the day is glowing,
Restored and refreshed anew,
Till, to dust thy form bestowing,
All is done that man can do.

TRUTH.—Truth, which is mighty, must prevail. Obstacles may be thrown in its way, and may, for a little time, and to some extent, impede its progress, but they cannot entirely obstruct its course. Christianity, as has always been the case, will survive and flourish, when its opponents shall be dead and forgotten. The reason is obvious: it is based on *truth*, and may be despised, rejected, and trodden underfoot, but,

"Truth crushed to earth will rise again."

And like the blade of grass, every time that it arises, its strength and its beauty will be increased.

ORIGINAL COMMUNICATIONS, &c.

FRAGMENTS OF MORAL PHILOSOPHY.—No I.

MAN has such marvellous faculties of body and of mind, and occupies such a dignified position in the intelligent universe, that he is expected to be distinguished by his conduct. Created in the image of God, and obviously the high priest of nature. Such commanding elevation demands a corresponding grandeur in the lustre of his agency, and the discharge of his high duties. In consequence of an unhappy and prolonged apostacy from God, falsehood in all its hideous forms predominates upon the earth, and truth, though beautiful as ever, and unblanched by time or suffering, has to wander about in the desert as an alien, occasionally finding a refuge in solitary hearts. Notwithstanding this, all acknowledge that falsehood is a vile thing, and there is in humanity that vestage of pristine beauty, a yearning for a brighter and holier condition. What is the way towards the realization of such noble aspirations? Can we not make an effort to smite the evil principle from one class to another, until it seeks an asylum in its own hell. The greatest of teachers once declared to a certain tribe, "If the light that is in you be darkness, how great must that darkness be." It was spoken to those who had convictions of truth and duty, which were not embodied in conduct. The sanctity of his life, the wisdom of his teaching, the splendour of his miracles, the consonance of his character, with the sublime and varied predictions of the prophetic word, had convinced many leading men that he was the grand ambassador of God, the hope of Israel, and the Prince of Life. Yet they did not confess him *lest they should be put out of the synagogue.*

Alas, for poor human nature! Their reputation for wisdom would have been endangered; their friendship broken up; their social position at stake; their prospects of advancement blasted; poverty, contempt, social proscription, sardonic mockery; all these images combined in one ghastly whole, appeared dreadful to them as a Gorgon head. And so, each one destitute of nobility of soul, became an incarnate falsehood, a living lie, breathing pollution on the earth, and accumulating wrath against the day of wrath.

Their convictions were not realized—indeed, their knowledge was not practical; their faith was dead without works—a corpse without a vivifying spirit; the light in them was darkness, worse than the pale glimmer in sepulchral gloom, which only serves to make visible the darkness and horror of desolation.

The class of which these men were the type is still a very large one. Let us cast our eyes over the living world, and take a painful survey of the agencies of crime, darkness, and superstition, which are so rampant; intoxication, in all its savage frenzy; war, in all its wasting horrors; slavery, in all its brutality and intolerable agonies; church establishments, in all their sacerdotal pomp, spiritual torpor, and miserable intolerance. What is the life blood of such practices

and institutions? That black and slimy current which oozes rather than flows from those in whom the light is darkness. If all who are convinced would arise in majesty to assert and act their convictions, their resurrection would be the death of all these systems and deeds of iniquity. The light no longer darkness would burst out in such a flood of radiance, that all these, with their kindred monsters, would flee from the face of the celestial day, and all things would be young again. Is there any one of our readers about to commit or sanction any thing contrary to his conviction. Hold thou wretch! Worst of all suicides! Stab not thy soul with one fatal blow. The stars are looking down upon thee in blood. The conscious moon is shrouding herself in darkness. The green bloom of the earth is loosing all its lustre. All creation is instinct with terrible eyes, which would flash upon thee intolerable light. Angels weep over thee with overwhelming pathos, and evil spirits are crowding together in the fierce revelry of a high jubilee.

In reverence to God; in sympathy with thy angel brethren; in defiance to hell and its ministers; in honour to conscience, truth, and holiness; in mercy to thy own soul and the spirits of thy brethren—pause and tremble! Let not the light of God's countenance; the sunshine of heaven; the testimony of a good conscience, and the glory of the universe—all vanish together. Why seek the blackness of a pit where there is neither water, nor light, nor air, to fall in freshness on the mind.

It is very probable that many of the class under consideration may be estimable in some of the relations of life—free from the gross and malignant forms of sin; yea, even models of conventional morality. All this gives more virulence to the poison, which they swallow, and the atmosphere which they contaminate. Their sin of commission or omission multiplies itself and spreads in a wide sphere with deadly and disastrous influence. When the devil appears to be half a saint, he may be sapping the foundation of moral excellence, and draining the sources of spiritual life, yet retaining all the while the semblance of prudence and the mask of sanctimony.

We want earnest hearted men ready to speak and act in accordance with their convictions. Resolute spirits who love truth better than life, considering it as the glory of creation—the regenerating breath of God and the immortal life of man.

But how shall we awaken the miserable men in whom the light is darkness, conscience a dream, and truth a legend, in consequence of selfish cowardice? Oh, what a confluence of imperial voices are demanded to speak in such tones of searching power and resistless might, as will arouse these dead men. May they be startled out of guilty slumber, into the vital glow and heavenly warmth of rational life and immortal hope.

So comprehensive are the doctrines of the gospel, that they involve all moral truth known by man; so extensive are the precepts, that they require every virtue, and forbid every sin. Nothing has been added to either by the labours of philosophy or the progress of human knowledge.—*Dr. Dwight.*

“Blessed is the man who shuns the place where sinners love to meet,” is a good maxim.

OPEN COMMUNION.

"AND it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Spirit since you believed? and they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what, then, were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized into the name of the Lord Jesus."—Acts xix. 1—5.

THE above account has been referred to by those who advocate open or mixed communion of the baptized and unbaptized, as an example authorizing their practice, as though the above-named disciples had held communion with other believers while yet not properly baptized into the name of the Lord Jesus. Now let this be examined, and it will be seen that it is not capable of proof that there were any disciples at Ephesus but themselves; for, *first*, None are previously mentioned; *second*, Had they been in communion with an established congregation at Ephesus or elsewhere, it would not have been possible for them to have remained so ignorant respecting the Holy Spirit. It appears evidently that this was the first time of Paul's coming to Ephesus, and that, as usual, when entering on new ground, he went into the Jewish synagogue, and there used his privilege of speaking, in endeavouring to convince them all that Jesus was their Messiah; "but when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and *separated the disciples*, disputing daily in the school of one Tyrannus." Now, previous to this *separating* of the disciples, there does not seem to have been an organized congregation of Christians at Ephesus at all. Paul's aim appears to have been the conversion of the whole synagogue to the gospel; in which case there would have been no occasion for *separating* the disciples from the unbelieving. From the above considerations, the most obvious conclusion is, that the twelve disciples at Ephesus were but isolated individuals, very imperfectly instructed, and belonging to no organized congregation. But what parallel can be found between them and unbaptized members in the open communion congregations of the present day, who *refuse* to be baptized? They, on the contrary, when further instructed by Paul, and doubtless informed of the necessity of a baptism into the name of the Lord Jesus, immediately complied. Without this neither Paul nor any body of believers could have been satisfied to receive them; the commission of their Lord and Master made no exceptions; the command to baptize extended to all who believed; accordingly we find that when the Apostles addressed even churches which they had never visited, they took it for an undisputed fact that they were all baptized. The Romans and Colossians, whom Paul had not seen when he wrote his epistles to them, he addresses as having been "buried with Christ in baptism." The rule is then established by the commission, and confirmed by the epistles, and until a clear instance of *exception* can be found, those who walk by the "Bible only" cannot, consistently, admit to their communion any who refuse to obey the very first require-

ment of the Apostles to the believers. Where is the exception? There cannot be a more evident token of the weakness of a cause than to point to the case above named, for want of a better; for the history of the case shows that strict attention to a proper baptism of believers, in the name of Christ, was the practice of the apostle Paul.

J. G. C.

G. C. REID'S PARTING ADDRESS TO THE CHURCHES.

TO THE FAITHFUL DISCIPLES OF JESUS CHRIST IN GREAT BRITAIN.

Dundee, April 1st, 1846.

BRETHREN, DEARLY BELOVED.—Grace, mercy, and peace to you, from the Lord Jesus Christ, and the God of all consolation, at all times.

When first I began to do the work of an evangelist in these kingdoms, I little thought that so few years would elapse ere extreme physical weakness should compel me to address to you this valedictory letter, much less that a sense of moral and Christian propriety should induce me to choose, as the more desirable alternative, to leave the land of my fathers for a foreign strand. Such, however, is the fact, such appears to be the will of our unerring guide, such the inscrutable order of a wondrous providence, and therefore, with pious, yea, with cheerful resignation, it becomes us to acquiesce. Yes, though a tear of sorrow may wet our cheek at parting, it must be right, and with pleasure would I follow the leadings of him who loved me and gave himself for me—who has graciously promised never to leave or forsake those who confide in him—and who never will.

“We may, like the ships, by tempest be tossed
On perilous deeps, but we cannot be lost.”

Before bidding a final adieu to my natal country, I cannot but express the deep sense of gratitude I feel towards those of my brethren who, from love to the Saviour, and sympathy for an afflicted brother, have kindly ministered to my own, and the necessities of my dear family. Brethren, be glad; my gratitude contains but little virtue, and no reward; but it is written, that he who giveth, were it but a cup of cold water, to a disciple, in the name of a disciple, shall in nowise lose his reward! He whose holy lips pronounced this precious truth, while suffering unparallelled agony on the cross, for our sins, cried, “I thirst,” and they gave him to drink vinegar mingled with gall! Oh! blessed be his holy name for ever! We gave him vinegar and gall, and he gives to us the water of life, to drink for evermore! and if faithful but a little longer, will grant to each of us a far more exceeding and eternal weight of glory! Again, I say, let us bless his name together.

Brethren, before you read this, if still in life, I shall in all probability be on the bosom of the great Atlantic. From my extreme bodily weakness, it is often impressed on my mind, that I shall never reach

the other side, but that this frail and emaciated body must be laid in a watery grave. What matter? I have a duty to perform, and desire to accomplish it ere I go hence; but if in the performance of that duty I am called away, the Christian cannot die in a wrong place; for the sea, too, must give up the dead that are in it. Should our Father, however, permit me to reach my intended destination, and continue my days a little longer, it will ever afford me unqualified pleasure to hear of your prosperity, and that peace and unity abound in all the congregations. And that such may be the case, allow me, as from the verge of eternity, to recommend all of you to cultivate a courteous and conciliatory spirit towards each other; shun dry and barren speculations; beware of pride, selfwilledness, and ostentation; bear with the infirmities of the weak; advise with each other, and pray for one another; and above all things, shun apathy. Oh! forget not that the Saviour bled and died for you, that he bought you with his own most precious blood, and therefore it becomes you to send the glad news of the great salvation to the perishing. What kind of Christian can that man be who would not take every scriptural means to save a fellow sinner?

It is all but impossible we shall ever meet again in this world. With most of you I have enjoyed many refreshing seasons; we have taken sweet counsel together: contend earnestly for the faith once delivered to the saints, and soon we shall meet in the presence of him we love, and each other, where sickness, sorrow, or sighing, never enter.

Finally, brethren, farewell; be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.

Affectionately yours, in hope,

G. C. REID.

WE understand that brother Reid sailed with his family from Glasgow on the 12th ultimo; and should he be spared to reach New York he has engaged to write an article for the *Messenger*. Our hands are weakened by his removal, but the *truth and its Author* are still the same, and shall be for evermore.—ED.

THE NATURE AND CRITERIA OF MIRACLES.

*Concluding part of a Discourse delivered in Barker Gate
Chapel, Nottingham, September 12, 1844.*

I WILL now proceed to the consideration of a few collateral marks, which although they have not the weight and peculiarity of the preceding laws, are yet of much importance as auxiliaries of the direct argument;—

I.—GREATNESS.

Observe the greatness of Scripture miracles. But on this branch of the argument let me not be mistaken. I do not intend to confound *intrinsic* greatness, with the material extent of the sphere in which a miracle transpires, or with the external magnificence of its manifestation. The arrest of a flying ball before its impetus was spent, would be

as great a miracle as to arrest the motion of all the stellar hosts, by laying a palsy stroke upon the universe, providing that in both cases, no second causes were in operation. To a being of almighty power and boundless resources, the one work would be no more arduous than the other—but each would be effected by the mere expression of his will. Among inferior beings the case is different, for in producing anything great, they have to summon all their energies, call up all their resources, and toil with strenuous application. And the greatness of their works bears a general proportion to the amount of labour employed, and the extent of their resources, mental or material, which are set in operation. When I speak therefore of the *greatness* of the miracles, I speak after the manner of men, rather than from the absolute nature of the case. The aspects in which we may examine the greatness of the miracles, is the following:—They were great inasmuch as owing to the extent and palpability of the field in which they transpired, and in the striking sublimity of their character there was no opening for fraud or imposture. The majesty, distinctness, and openness of the work, admitted no successful rivalry among agents of deceit and darkness. Their reality was cognizable by all the senses. The finger of God was luminous, his handwriting manifest, his interposition unquestionable. Nature, death, and hell, were all compelled to bear witness to the glory of God's Anointed; the most virulent diseases were eradicated; the mightiest elements were awed; the spoils of the grave were re-taken from that dreadful prison; and the demons fled in torture to their own dominions.

II.—NUMBERS.

Observe the number of the Scripture miracles. Any impostor succeeding in deceiving the senses of the people for a few times, his conniving would lead him to retire and rest upon his reputation. He would instinctively perceive that it would be most impolitic to endanger the fabric of his fame by multiplied attempts at miraculous dignity. But our divine Master was continually repeating the supernatural proofs of his mission and character. About forty of his miracles are circumstantially narrated; and it is hinted that the recorded instances were but a small portion of those which were actually performed. So numerous were they, that the world could not have contained, or received the books which might have been written on the subject. By this continual exercise of supernatural energy, our Saviour was daily submitting his claims to the rigid scrutiny of those, whose natural acuteness had been sharpened and heightened by strong prejudice and implacable resentment. By surveying the subject in this light, the number of Scripture miracles becomes a point of grave consideration. There was no partial or niggardly display of evidences; no stunted or fleeting disclosure of celestial grandeur; but an opulent outpouring of the divine Spirit, brightly vindicating the majesty of heaven, and loudly challenging the severest investigation of earth.

III.—VARIETY.

If an impostor were succeeding in deceiving the senses of the people in some specific line, he would cling desperately to the sphere in

which his reputation was acquired, fearful of hazarding experiment in untired regions. Therefore the *variety* of the Scripture miracles is well calculated to establish our faith in their reality. Our hearts are inspired with the confidence of strong assurance, when we find that earth with all its elements; death with all its desolate triumphs; hell with all its mysterious torments—are all constrained to conspire together in demonstrating the essential divinity and peerless glory of our great King. We feel that such marvels were effected by one unlimited in resources; unbounded in the affluence of power; supreme in dominion over matter, and mind, life and death, heaven and hell—all things visible and invisible.

IV.—BENEVOLENCE.

In a world like ours, where the inhabitants were abandoned in crime and pollution of the deepest kind, the Son of God might have manifested the divinity of his mission by miracles of retribution, by supernatural displays of penal indignation. If, in the room of healing diseases, he had inflicted them; if, in the room of expelling demons, he had summoned them from cavern glooms to torture into anguish and goad into madness the sons and daughters of men; if, in the room of hushing into peace the stormy elements of nature, he had bidden them rave in fury over the darkened and trembling land; if, in the room of multiplying, he had diminished the ailments of natural life, by allowing famine to breathe from shrivelled lips deep curses on the fruits of the earth; if, in room of arresting the victories of death, he had suddenly hurried the rebels into his icy grasp, amid circumstances of deepening horror; the divinity of his person and mission would have been as effectually proved as it was by the wonders of his mercy, and the marvels of his overflowing tenderness. It need not be objected, that as the design of his incarnation was benevolent in the highest degree, such miracles of judgment would have been incongruous and discordant with his purpose. To this we can reply, that such indications of wrath and holy jealousy, would have harmonized with all the great eras in which the Godhead has arisen out of his place to startle the human race from the slumber of guilt and delusion. No one could therefore have thrown suspicion on the character of the Messenger, the nature of his power, or the source of his mission; such inflictions would have been sanctioned by eternal justice, and every subject of moral government might have laid his mouth in the dust.

But though the absence of benevolent miracles, or a blending of such with others of a penal character, would not have invalidated the claims of our lawgiver, yet the wonderful fact that all his miracles were strictly and manifestly benevolent, becomes additional evidence. Miracles of such a kind indicate at once the source of their origin. They are broad and resplendent sheets of living water, sparkling in the light of their uncreated fountain; showers of mercy from that fulness and infinity of love which is treasured in the Godhead. Power disjoined from love, either in reality or in semblance, might indeed have brought conviction, but fear and despair would have followed in the train. But when we discern so clearly the heavenly alliance of majesty and tenderness, the blessed ethereal union of infinite strength

with boundless mercy, then the heart is smitten by sympathy, and ratifies the conclusion of the intellect, that perfect love which casteth out fear softens the austerity of reverence, and life becomes perpetual worship.

G. G.

SCRIPTURE DIFFICULTIES.—No. XIV.

"God hath from the beginning chosen you to salvation."—2 Thess. ii. 13.

THE divine doctrine of election—the assurance of being chosen to salvation by the heavenly Father—is clearly set forth in these words; nor ought any one to rest satisfied until, in truth, able to appropriate the soul-delighting declaration.

A pious acquaintance here cries, "Alas! this we never can do. At most we can only hope, and that in fear; for unless we happen to be of the favoured number, whom God, when he made the worlds, decreed to be saved (which number can neither be increased nor diminished), we must remain unchosen and unsaved for ever." To this a friend objects: "If so, preaching is vain and exhortation useless; for why preach but to turn sinners from Satan to God? And why exhort but to move believers to increased diligence in seeking the things above? Such a God-dishonouring and soul-benumbing notion I cannot entertain. A third, aiming at compromise, admits that God did, from the creation, choose or elect unto salvation, yet contends that he did not then choose *persons* but *character*; did not decree the salvation of particular individuals to the rejection of the rest, but appointed that every one who should believe on and obey the Gospel of his Son, should be his elect.

Now, to the candid, it must be manifest from the case before us, that when the heavenly Father elects, he does make choice of particular persons; for the Apostle assures the Thessalonian believers, "God hath chosen *you*." The fact being so, nothing remains but that we should inquire *when* he chose them? "From the beginning," we are here informed, If we venture to ask, From *what* beginning? almost every one (with concern for our scanty knowledge) replies, "Hath chosen us in him before the foundation of the world."—Eph. i. 4. Must we, then, of necessity, understand the Apostle here, as meaning "the beginning of the creation?" Is there no other beginning? Let us see:—

"These things I said not unto you at *the beginning* because I was with you."—John xvi. 4.

"And ye also shall bear witness who have been with me from *the beginning*."—John xv. 27.

"As they delivered them to us, who from *the beginning* were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from *the very first*, to write."—Luke i. 2.

"And as I began to speak the Holy Ghost fell on them as on us at *the beginning*."—Acts xi. 15.

"Great salvation; which at *the first* began to be spoken by the Lord."—Heb. ii. 3.

"For this is the message which ye heard from *the beginning* that we should love one another."—1 John iii. 11.

"Let that therefore abide in you which ye have heard from *the beginning*. If that which ye have heard from *the beginning* shall remain in you, ye shall also continue."—1 John ii. 24.

These testimonies are conclusive, not only that we are *not* under a necessity to make the Apostle here speak of the "beginning of the world," but that there is the best reason to believe he speaks of the time when the Thessalonians first knew the Gospel and gave themselves to the Lord and to his people. That was eminently "**THE BEGINNING**" to them. The "new creation" so infinitely surpasses the old in moral grandeur and importance, that the Lord, his Apostles, and evangelists, speak of its day (more emphatically than of creation) as "the beginning," "the very first." And well it deserves to be so highly distinguished, because it marks to each disciple the point, in time, of the all-important change from darkness to light; of translation from the kingdom of Satan into the kingdom of God's dear Son; of ceasing to be a child of wrath and becoming a child of God, by then believing in and putting on Christ. To this point in time the Apostle alludes in such places as Rom. xvi. 7, "Salute Andronicus and Junia, who also *were in Christ before me*." Paul was not in Christ until, being full of faith, he was baptized by Ananias. That was to him "the beginning." Andronicus and his friend, were probably among the "strangers of Rome" on the day of Pentecost, who gladly received the Apostles' word and were baptized, and so their "beginning" and "being in Christ," was earlier than Paul's. We are thus emboldened to understand the Apostle in the passage before us, as saying, "God has from the beginning (of your new life) chosen you to salvation," expressing his choice by sending, as to his adopted children, the Spirit of his Son into your hearts, by which you cry, "Abba, Father."

By carefully reading the whole paragraph from which these words are improperly detached, the true meaning of the Apostle is manifest. The Thessalonians were Idolators. God called them by the Apostles' Gospel, in its provisions, prospects, invitations, and welcomings, to faith in Christ, and separation from the world and sin, in order to their obtaining the final glory of the Lord—and they obeyed the call, turning wholly to him. Through sanctification of spirit, and belief of truth, God actually elected them to salvation. He chose them "from the beginning"—from their very birth of water and Spirit; and thence Paul regarded them as "brethren, beloved in the Lord."

Oh! that every child of Adam could be persuaded to "turn to the Lord," as the Thessalonians did; that each becoming a child of God by faith and obedience, might, like them, be assuredly the elect of God, his beloved, blessed with an impartation of the Spirit of his Son, an earnest of the inheritance.

J. D.

It is said that God is no respecter of persons. Still, it is only he who feareth Him and worketh righteousness, that is accepted of Him. Twelve spies went to search out the land of Canaan; only two were approved of by Jehovah. These, it is said, followed the Lord fully. Brethren, be exhorted to give all diligence to make your calling and election sure.

J. W.

A. CAMPBELL'S CHANGE OF VIEWS.

[THE following article, titled "Good News.—A. Campbell's change of Views," appeared in the *Christian Magazine* for December last published in London. We now copy it from the *Millennial Harbinger* for March, 1845, which is just come to hand, with A. Campbell's remarks and explanations on open communion.—ED.]

"A. Campbell now advocates the propriety of not rejecting from the Lord's table an unbaptized believer. This he once opposed. His views will be found below. Elder Jones, of London, had written this question to A. Campbell, in his *Harbinger*, 'Do any of your churches admit unbaptized persons to communion in the Lord's Supper, a practice that is becoming very prevalent in this country?' To this question A. Campbell replies, '*Not one, as far as known to me.*' But since then, as the following extracts will show, both he and the churches have become less sectarian, and more Christian in their views. 'But who is a Christian?' he asks. 'I answer, every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. Salvation was of the Jews, acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syro-Phœnician, I have not found so great faith, no, not in Israel.

"Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise I should be a pure sectarian, a Pharisee among Christians. Still I shall be asked, how do I know that any one loves my Master, but by his obedience to his commandments? I answer, *in no other way.* But mark, I do not substitute obedience to one commandment for universal, or even general obedience; and should I see a sectarian Baptist, or a Pedobaptist, more spiritually minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless, the former rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth, as far as known.

"With me, mistakes of the understanding and errors of the affections are not to be confounded; they are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views

of baptism, and some other things, yet they were both disposed to obey, and, to the extent of their knowledge, did obey the Lord in every thing. Now, unless I could prove that all who neglect the positive institutions of Christ, and have substituted something else of human authority, do it knowingly, or if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not say, that their mistakes are such as unchristianize all their professions."—*Millennial Harbinger*, New Series, vol i. pages 411, 412, 413.

"The English Baptists very generally practise open communion, as they call it. They invite persons unbaptized to participate with them at the Lord's table. Now the difference between them and our brethren in cases where such persons commune with them is this: they do not invite them as such to commune in the supper; but some of them sometimes say that the table is the *Lord's*, and not theirs; and that though they cannot invite any to partake of it, but those visibly and ostensibly, by their own baptism, the Lord's people, still, not presuming to say that those only are the Lord's people in this day of division, we debar no consistent professor of the faith of any party, who, *upon his own responsibility*, chooses to partake with us. Thus we throw the responsibility upon him, while the English Baptists, in many instances, take it upon themselves. I argue not the merits of this question here, I only exhibit in evidence that our liberality, as it is called, goes beyond the most strict sects of the Pedobaptists."—*Discussion with N. L. Rice*, 798.

"In stating their foundation he says, page 809, 'It embraces all that believe in Jesus as the Christ of all nations, sects, and parties, and makes them all one in Christ Jesus.'

"There may be ten or one hundred congregations that have made that matter (open communion) a question; the great majority, as far as I know, have not. A few cases, such as I have described before, have occurred, and *I have witnessed them with some degree of satisfaction*.'—*Ibid*, page 810.

"It may be expected that these altered views will have a salutary effect on the admirers of his writings. They will be led to re-consider the great question of Christian Union."

A. CAMPBELL'S REPLY.

If I was asked the question in the year of Christ, 1845, "Do any of your churches admit unbaptized persons to communion?" I would still answer, "Not one, as far as known to me," if it were added, as Elder Jones added to the above question—"a practice that is becoming very prevalent in this country." We have no such *practice*. Professors of unblemished reputation, of Pedobaptist churches, are sometimes informed at our large meetings, *that we do not suppose all unimmersed persons to be absolute aliens from the family of God, nor are they absolutely excluded from any participation with us in prayer or in the Lord's Supper; on the contrary, if any of them take upon himself the responsibility, being satisfied in himself of his own baptism, to participate with us at a table which is not ours, but the Lord's, we have no power to forbid him, and would not withhold from him the symbolic loaf and cup. But to make it a practice to*

receive such persons as members of our churches into regular communion, is a practice unknown to me in any one church in the Reformation. There is not, indeed, in the extracts furnished from the Rice Discussion, nor in any passage of my writings, so far as remembered by me, a single sentence indicative of such a "*practice*."

I am still pleased, indeed, "to see Pedobaptists of good Christian character occasionally take upon themselves the responsibility to break the loaf with us in commendation of their love to their Saviour and to us, because such persons, on a more intimate acquaintance, generally become disciples of Christ, or withdraw from such intimacy. Cannot the editor of the *Christian Magazine* distinguish between an act of hospitality to a stranger, and the *practice* of inviting all strangers to become members of the family—between Paul's circumcising Timothy and circumcising every other half-bred Jew who embraced the Christian faith—between taking upon himself once a Jewish vow, and assuming the whole code of Levitical and Jewish rites—between saying *amen* to a Christian prayer, and acquiescing in all the ceremonies of the Church of England!

I am also of opinion, that I have more good reasons and scriptural authority for refusing communion with many immersed persons than for refusing Christian communion with some unimmersed but very exemplary followers of the Lamb. Still, should any one persist in treating immersion as a human tradition, with whom I might have communed on several occasions, after that he had opportunity of better instruction, and indicated an uncandid temper, I would say to him, that I could not, in good conscience, invite him to participate with me in any Christian institution.

THE SPIRIT OF TRUTH.

AN EXTRACT.

In effecting the renovation of man, the Gospel has to act upon the understanding and affections. His mind and heart are the fields in which that divine seed must be sown, whose fruits are righteousness, joy, and peace. As in the natural world the most abundant harvest is reaped from that soil which has been best prepared, so in the spiritual world, the fruits of Christian principles will ever be found proportioned to that condition of mind and feeling on which divine truth is brought to bear. If the intellect be feeble or bewildered, its perceptions will be wanting in that clearness which is necessary to conviction; and if the conscience be seared—if the moral and (physical) *sensitive part* of man has become hard and unfeeling—truth, sharper than a twoedged sword, presented to the ear, will scarcely have more impression than the dropping of water upon a rock. * * * Actual drunkenness is a state of madness, or stupid idiotism; and hence, the conversion of any man, when intoxicated, however capable of thought and reflection when sober, though possible, is of all things the most improbable. It is in vain to object, that the Spirit of God is *able* to remove these obstacles to the influence of Christianity, and that it is his work to prepare us for the due reception

of religious truth. What he is *able* to perform is one thing, and what he will perform is another. The Spirit of God is the Spirit of Truth, and *he works by means of it*; and we may as well expect therefore to reap where seed has not been sown, as to expect the fruits of the Spirit, where his own truth has not been rightly understood and appreciated. He is *able* to produce faith and holiness by his own almighty power. But *will* he do it? Is it not a part of his own wise and undeviating arrangement that faith should come "by hearing?" The Redeemer himself prayed, "Sanctify them through thy truth: thy word is truth."

J. WILLIAMS.

LEVITY AT THE LORD'S SUPPER.

WHY, Mr. ———, did you pause to day in the administration of the Lord's Supper, and look solemnly and sorrowfully, and with some marks of displeasure on your brow, to a certain part of the congregation?

My *manner*, on the occasion, was intended as a *reproof*. I was deeply mortified. I perceived a young lady sitting among the members—and, if I mistake not, she was herself a member—*giggling* and whispering, whilst the congregation commemorated the Saviour's death. O! thought I, what a light-minded creature that must be! Can it be possible that she possesses ordinary intelligence? Has she never been taught even so much as the first principles of good manners? Can it be that she is an orphan girl, and as such, been educated among servants? Can it be that she has no veneration towards God, no love for her Saviour? What! surrounded with a death scene, and indulging in levity? In profession, at least, exhibiting the love and bleeding agonies of the Redeemer, and at the same time indulging in vain foolish thoughts and laughter? It outraged my sense of propriety; and I considered it as an outrage on the worship of the Lord's nouse; and, considering it a matter of some delicacy to reprove a young lady in public, I chose the more mild and modest method of putting a check upon her levity by a solemn look of disapprobation.

What ought to be done with persons, professing Christianity, who exhibit giddiness and levity at the time when the church is showing the death of our blessed Lord?

They ought certainly to be admonished. Private admonition would probably, in the first instance, be most advisable. Want of instruction, or mere heedlessness, is frequently the cause of a good share of the levity which mars the worship of Christian assemblies. The teacher might frequently do a good work by instructing, from the pulpit, his congregation, in reference to those rules of behaviour which should be observed in the house of God. This, however, will be more likely to have the desired effect when administered not precisely at the time at which any person might chance to feel himself very obviously implicated. But should both private and public admonition fail, I would suppose that a professor, whether male or female, so lost, as it respects not only external decorum, but also those religious feelings which must be more or less excited in the heart of every Christian when he

discerns the Lord's body, as to indulge in laughing and whispering at the Lord's Supper, must be lost as it respects Christianity itself, and ought, consequently, to be put out of the church! The law is, "*Let all things be done decently, and in order.*" A. R.

JOHN LOCKE.

THE celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relations of all its parts. He every day made some discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the Holy Scriptures. His well-known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it was, "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author; salvation for its end; and truth, without any mixture of error, for its matter."

MAYNOOTH GRANT.

PERHAPS there has not been, in the memory of the oldest man now living, a more general and continued excitement among all classes of Protestants in this country, than that created by Sir R. Peel and his associates proposing to endow the Roman Catholic College at Maynooth. Such has been the feeling of opposition through the country, it is reported that near *six thousand* petitions have been poured into the House of Commons during the debate on the second reading of the bill; yet, notwithstanding this, Sir Robert obtained a majority of *one hundred and forty-seven* in favour of the grant.

It is said that twelve Roman Priests, forming a deputation, waited upon him, presenting the thanks of that body for his great liberality towards them in this particular. We say, endow neither truth nor error; let both be free, and the victory is not left to uncertainty. Truth must prevail. J. W.

LORD ROSS'S TELESCOPE.

MARVELLOUS rumours are afloat respecting the astronomical discoveries made by Lord Ross's monster telescope. It is said that *Reuglus*, instead of being a sphere, is ascertained to be a universal system—a sun, with planets moving round it, as the earth and her fellow orbs round our glorious luminary.—*Literary Gazette*.

CIVIL WAR IN SWITZERLAND.

Accounts from Switzerland are highly important. The volunteers and the Protestant refugees from Lucerne attacked that town on the first of April, when the loss of from eight hundred to one thousand men was the consequence. An official bulletin of the government of Lucerne, dated the first instant, announces the defeat of the corps, who had left more than six hundred men on the field of battle.

THE OREGON.

ACCORDING to the last advices, the American population now in the Oregon settlement is upwards of two thousand. They have formed for themselves a government; elected executive and legislative officers; established courts of justice; and a record office of land titles. Schools and churches are provided; mills to supply lumber and for the manufacture of flour are in operation; cattle and stock of all kinds are rapidly increasing; farms are in cultivation; and the fisheries yield abundantly. To meet the growing wants of the civilized community, money has been sent to New York for a printing press and steam engine.

QUERIES AND REPLIES.

QUERIES OF E. T. AND REPLIES OF J. D. ON SCRIPTURE DIFFICULTIES.—No. XIII.

Query.—Does “every where” necessarily mean “always,” (as you assume) every minute of every day and night through life?

Answer.—In noticing the popular use of the words, “pray every where,” it was remarked that they are professedly followed *strictly* and *literally*; and even E. T. will admit, that if so taken, “every where” must include “always,” unless he could suppose a person might sometimes be *no where*.

Query.—How do you prove the “every where” to imply only in the church?

Answer.—By the Apostle’s statement of the object he had in view, 1 Tim. iii. 14: “I write these things that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church.”

Query.—Where is it said that men only are to speak in prayer and teaching?

Answer.—As to prayer, in 1 Tim. ii. 8, new version, “I will, therefore, that the men pray.” Positive precepts imply their negatives, and to say the men must pray, when men are spoken of in contrast with women, implies that *men only* must. As to teaching, in verse 12, “I suffer not a woman to teach.” Females should both teach and pray in private (although not in the assembled church). Acts xviii. 26; 1 Cor. vii. 16; 1 Peter iii. 1; 1 Sam. i. 12, 13; Luke ii. 37;

Acts i. 14; 1 Tim. v. 5. J. D. is quite agreed with brother Campbell, that the Christian mother is by far the most effective preacher and teacher.

Query.—Where do you find directions for women to pray in silence, and not to utter prayers?

Answer.—For their uniting in the prayers of the church, see 1 Cor. xi. For their silence there see 1 Cor. xiv. 34: "Let your women keep silence in the churches, for it is not permitted unto them to speak, for it is a shame for women to speak in the church."

Query.—Having first assumed that men only are to utter prayers and teaching, you add, "many good reasons might be adduced in proof of the propriety and wisdom of this direction;" will you favour me with a few?

Answer.—For the apparent uncourteous assertion that J. D. had "assumed," he begs to inflict the friendly punishment (such as it is) of withholding further reasons until the two given by the Holy Spirit are disposed of; concluding, same time, that if E. T. hear not the Holy Spirit, neither would he be persuaded though further reasons should be adduced by
J. D.

QUERIES BY T. S., AND REPLIES BY J. W.

Query.—In what sense was John the Baptist superior to any other Prophet (Matt. xi. 9.)? and in what sense is he who is least in the kingdom of heaven greater than John (verse 11.)?

Answer.—First. John the Baptist was the subject of prophecy, which was not the case with any other Prophet except Jesus. This is he of whom it was written, &c. Second. John was the harbinger of the Messiah, and had the great honour of immersing him in the Jordan, and of hearing a voice from heaven declaring, "This is my beloved Son, in whom I am well pleased." Third. John was miraculously brought into the world, and sent to proclaim a new doctrine, even the remission of sins by immersion in water of every penitent believer among the Jews. In these respects we understand John to have been superior to any of the previous Prophets.

With respect to the latter portion of the query, we answer, By the term least in the kingdom of heaven, we understand an active, intelligent, humble believer; one who is in the kingdom or under the reign of heaven, but of low degree among the children of men (James ii. 5). Such a one is greater in some respects than was John the Baptist. First. Besides being the subject of prophecy, as well as John (Jer. xxxi. 33, 34) he has a superior Teacher, Intercessor, and King. Second. He has superior privileges; for not only is the law written in his heart (instead of on tables of stone), and all his past sins blotted out, but he has also the Holy Spirit bearing witness with his spirit that he is a child of God. He has better promises, brighter hopes; life and immortality have been brought to light by the Gospel: the resurrection of the dead and the gift of the Holy Spirit were unknown to John except as matters of prophecy. Therefore he that is least under Jesus is greater than he.

QUERY BY G. P. AND REPLY BY J. W.

DEACONESSSES.

Query.—Does the term wives, in 1 Tim. iii. 11, refer to the wives of the deacons, or to senior women whom some suppose were appointed to office in the primitive church?

Answer.—It appears, from several portions of the New Testament, that women were chosen to office in the primitive church, and that it is not a mere supposition. "I recommend unto you Phœbe, our sister, who is a deaconess of the congregation at Cenchrea," &c.—Rom. xvi. 1. "I beseech Euodias and Syntyche (two women) to be of the same mind (or, as Macknight expresses it, to lay aside their disputes, and be possessed of the same friendly disposition towards each other which the Lord requires in his servants)," &c.—Phil. iv. 2, 3. "Let not a widow be taken into the number (of teachers of the young) under sixty years old, having been (neither harlot nor concubine) the wife of one husband at a time (consequently hath governed her passions properly in her youth), eminent for good works," &c.—1 Tim. v. 9, 10. I am satisfied for myself that the term in iii. 11, "Even so must their wives be grave," &c., refers to these faithful women, and not to the wives of the deacons. Paul, in the second verse of this third chapter, says, "A bishop must be the husband of one wife." He does not mention any qualification for the wife of a bishop. Is it likely he would do so for the wife of a deacon? Let the deacons be the husband of one wife; there is no qualification mentioned. Those who desire to be further satisfied on the subject, may consult Doctors Macknight, Boothroyd, Doddridge, Granville Penn, and A. Campbell; who are all agreed that it does not refer to the wives of the deacons, but to those faithful women who were chosen to office in the primitive church.

HISTORY.

In speaking of the manners of the Greeks, history informs us, that it was not customary for men to have free access to the company of women of virtue, unless they were relations; that in Asia the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread in Asia and Greece, it is evident that such of the female sex as needed other instruction than what was given in the public assemblies, must have received it in private from some of their own sex who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that even in the Apostles' days, some women remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly-converted and young of their own sex, and to exhort the sick, and comfort the afflicted who could not attend to the public ministrations. These female teachers are mentioned under the appellation of widows, 1 Tim. v. 3; where also, verse 9, their character and election are described. Further, as the first Christians were

remarkable for their love to each other, they appointed in every church men to whom they gave the appellation of deacons, whose office it was to make collections for the poor, and to apply these collections in relieving widows and orphans who were destitute; the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Romans xii. 8. In like manner they appointed women, whom they named deaconesses, to perform the same office towards the distressed of their own sex, and whom, for that purpose, they supplied with money out of the church's funds. The character and office of these female deacons the Apostle has described, 1 Tim. v. 9; and verse 10 orders the widows, or female presbyters to be chosen from among them. The deaconess is also described 1 Tim. iii. 11, and in the apostolical constitutions: "Ordain also a deaconess who is faithful and holy, for the ministries towards the women." Ignatius, likewise, in his epistle, thus writes: "I salute the deaconesses in Christ." Pliny, too, in his famous letter to the emperor Trajan, mentions them; for he told him that in order to get certain information concerning the Christians, he had put two maid servants to the torture, who were called among the Christians, deaconesses, expecting, no doubt, that as they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. The office of female deacons being of such early institution, and of such utility, it is probable Phœbe held that office in the church of Cenchrea; for she is not only called a deaconess, but she is said to have performed the office of a deaconess, verse 2: "She hath been an helper of many, and of myself also." At least Origen and Chrysostom understood the Apostle as speaking of a female deacon in this passage.

Dr. Doddridge, in a note on Rom. xvi. 1, as compared with 1 Tim. v. 9, says, "That there were some grave and pious matrons engaged in such an office as deaconess in the primitive church is, I think, very apparent from these places, but it is obvious that there were circumstances which rendered such servants much more needful and necessary in the churches at that time than there would now generally be."

No doubt the circumstances of primitive Christians were very different to those in which we are placed; at the same time what could be more lovely, honourable, or important than for every congregation to have a number of grave, intelligent, pious, and active matrons to superintend the young women, the sick, and the afflicted, of their own sex. We recommend all our senior sisters to aspire after the attainment of such a character and office, which is at once useful and honourable in the sight of God and man. At present we have in existence sisters of mercy, benevolent societies, widow's and orphan's societies, &c., the whole of which ought to emerge into the church of God, with a fund contributed on the voluntary principle sufficient to meet all the exigencies, and placed under the management of scripturally qualified pastors, deacons, and deaconesses, in each congregation. May the Lord hasten the day when the church, in her associated capacity, shall exhibit herself to be the pillar and support of all the truth.

THE EVANGELISTS.

THE Committee have concluded to lay the following letter before the brethren, hoping the subject of the letter, may have an early and full consideration, and that the pastors of the churches will advise the Committee what they think should be done in this matter.

As is well known, brother Reid has sailed for America; brother Thomson has retired from the work; and brother Greenwell is now our only evangelist, and his continuation in the field, will, most likely, be only for a short time. The Committee, consequently, feel placed in a position to require the judgment of the brethren generally, to assist in determining what shall be our future course.

Shall we call another general meeting of delegates to arrange for the continuance of the present or any other plan that may be thought preferable? Or shall the Committee report on the receipt and disposition of the funds that have been entrusted to them, in the *Christian Messenger*, and to conclude the present plan of co-operation, and leave it for each church to do all they can in their own locality, or in district associations? Or will it be advisable to conclude the present arrangements, but still continue to raise a fund for the purpose of obtaining the assistance of some able brethren from America?

We do particularly request that every church will, through some of its officers, communicate with us at as early a period as possible, (say within a month), on these matters. Whatever step may be taken should be a well-advised one, as much depends upon a judicious prosecution of evangelical labours. The plan adopted at the Edinburgh meeting was a good one, if a sufficiency of competent persons could have been obtained to carry it out, and would have been productive of much more beneficial results. We rejoice, however, to know that much good has been done. The field is far too wide for the number of evangelists we have been able to obtain. The question now to consider is, What course shall we next pursue?

J. FROST, *Secretary.*

The letter adverted to is the following:—

Old Mills, April 10th, 1845.

I HAVE written this plain letter for my own satisfaction and for the satisfaction of the church to which I belong. One of our dear evangelists is compelled by sickness to leave the land of his nativity; the second has from some cause unknown to us, retired from the work; the third remains in the field, but he is evidently distracted and disheartened by the strange condition of things in which he finds himself placed. The most of the churches are planning district schemes of evangelization; and others that are planning nothing are falling into a heartless condition; others are so narrow minded, that if they do not see the work of salvation going on in their own locality, they conclude there is nothing doing; others almost imagine that a labourer should have the power of compelling sinners to enter the kingdom of God, as if he had some supernatural power; and on the whole, the feeling in the most of the large churches seems to be, Only let us have a good

supply for ourselves and the small churches may perish without remedy.

Now, amid this Babel of feeling and war of sentiment, What is to be done? Will the pastors of our churches be so kind as reply to my letter? Must the organization of the churches be broken to pieces? Shall we all help ourselves as we best can in our own districts? Or must we send to America for a supply of able men, and have another gathering of delegates to deliberate the plan and guarantee the supply? I hope you will publish this letter, and that the churches will respond to it, for I think that now, when the funds are nearly done, it is high time that we distinctly understand each other, and no longer grope about in the dark.

Yours, in much esteem,

A. HUTCHINSON.

ITEMS OF NEWS, STATISTICS, &c.

KILMARNOCK.

April 3rd, 1845.

I WAS in Paisley last Lord's day, and had fellowship with the congregation meeting in Sorn-street. I preached in the chapel afternoon and evening. The elders, and church generally, appear to be intelligent, pious, and devoted to the cause of the Lord. Much of the prejudice that they at one time had with reference to the disciples, has disappeared, and I hope they will ere long move on with us in the glorious cause in which we have embarked, viz: the reformation of Christians and the conversion of sinners. They number about one hundred and twenty. The churches in this locality are, to appearance, "keeping the unity of the Spirit in the bond of peace."

Yours, &c., H. LAUDER.

PARKHEAD, SINCLAIRTOWN.

April 8th, 1845.

It is now a long time since we had the pleasure of letting you know what we are doing, or of contributing to the support of those who are engaged in spreading that truth by which we ourselves have been made free. But we assure you, that this arises not from any kind of unwillingness. We have had such a great number of what may be called, domestic matters, to attend to, that this good work has been completely out of our power. We are happy to say we are living in love and

harmony with each other, and making some progress in the knowledge of, and conformity to, our divine Master. Our numbers are increasing but slowly.

In the one hope, J. TAYLOR.

NEWBURGH.

April 10th, 1845.

VESSELS arrive here almost every day with guano, which you know causeth the growth of superior food for our bodies. But what is far better, the vessel of intellect has wafted to Newburgh mental manure, far superior to our modern unsubstantial weeds. Yes; the press, through your truly excellent *Messenger*, has given us a share of the mind of Campbell, and others, to the joy and rejoicing of our hearts. There are now nearly thirty members in the congregation here; and some very intelligent. One of our number is now publishing a series of letters on the pernicious effects of infant sprinkling, and the happiness a believing penitent enjoys after immersion into Christ's death for the remission of sins. The increase of light and knowledge among us, is mowing down old and long established customs, and rooting up fireside prejudices, in a wonderful manner. True Christianity will yet grapple them to the soul. It is from heaven, and who can resist the word of the Almighty and be innocent?

Yours in the truth, J. D.

NORTH SHIELDS.

April 15th, 1845.

It is now sometime since you heard anything from this place, respecting the small body which has been collected together through the successful labours of our brother J. Bormond, who with faithfulness and vigour, proclaimed the Gospel in its facts and institutions, pressing them upon us with tenderness and zeal. Two of us first obeyed the Lord. We now number fifteen, and are living in unity and peace, growing in grace, and in a further knowledge of our Lord and Saviour Jesus Christ. I would add for the encouragement of small congregations, that although we were soon deprived of the labours of our brother, who left us weak and almost helpless, yet with deep gratitude to God be it spoken, we hung upon him and his faithful promise, and have been enabled to hold fast the "all things" commanded by the Lord.

D. T.

MARKHAM TOWNSHIP, CANADA.

October, 1844.

I CAME to the city of Toronto at the beginning of July last, and had the pleasure of meeting with a church composed of about sixty members; but not finding a situation in the city to suit me, I went under an examination to procure a certificate to qualify me as a teacher in the Government School in this Township, and succeeded in getting a small school about twenty miles from Toronto, and here also I have the advantage of meeting with the Disciples of Jesus. My own brother came to see me last Saturday, and attended meeting on first day, which had such an effect upon him, that the following Thursday he confessed the faith and was immersed into Jesus in the city of Toronto, where he resides. I have had a great many difficulties, but I bless God I have not come here in vain.

Yours affectionately, E. S.

[BROTHER Sheppard formerly belonged to the Episcopalians in Nottingham, was baptized and afterwards added to the church here, and while among us was more pious and exemplary, than many who have joined us from the ranks of the dissenters.—Ed.]

DUNGANNON, IRELAND.

April 16th, 1845.

WHAT appears in the *Messenger* of this month respecting Dr. Carson, has induced me to send you the enclosed pamphlet. On the present state of the Tubbermore congregation, it is unnecessary to say a word. These few pages exhibit sufficiently the circumstances in which that body finds itself placed; and proves (if proof were wanting) how easy is the development of one idea in a religious community—that of an *official teacher*, or *clergyman*. * * * Your March number states that you have five hundred copies of the *Christian System* lying on your hands. Now we have come to the determination of keeping some copies of this useful work in the book shops of the towns in our vicinity, and I am to request you to forward us a supply. I have sent you a post office order for the amount. Could you induce your acquaintances and congregations to follow the example, the five hundred copies would soon be dispersed.

I am, &c.,

J. MACRUM.

[We feel greatly obliged for the consideration, liberality, and advice, of this brother. We hope the example will not be lost. The pamphlet from Tubbermore does not appear to us to be fraught with much wisdom, knowledge, or prudence. The members of the congregation at any rate are no longer of one mind. Dr. Carson is dead, and their union, as it respects business matters, is at an end. A division has taken place in less than three months from his removal, and what the end will be remains to be proved. The pamphlet informs us, "that the church must be of one mind respecting business matters, or nothing can be done." It is evident they are not all of one mind respecting the seven items taught by Paul in Eph. iv. which alone is the bond of union among the disciples of Christ. The idea of insisting upon there being only one opinion in the body on matters of expediency, when at the same time there may be great diversity on matters of fact, seems to us a painful state to be in as a church, nor is it surprising it should fall to ruins. Oh! that men were wise and would adhere to the teachings of the Spirit.—Ed.]

THE BAPTISTS IN AMERICA.

THE "Almanac and Baptist Register for the year of our Lord 1845," contains, in addition to the ordinary contents of an almanac, the statistics of the Baptist denomination in the United States, and interesting particulars respecting the Institutions supported by the Baptists. There are in the United States 7,323 churches, with 4,508 ministers, and 916 licentiates. These churches contain 638,279 members, and 86,254 were baptized in one year. The Anti-Mission Baptists are a considerable body, numbering 1,907 churches, and 69,663 members. They have 865 ministers, and 88 licentiates. These Baptists "oppose all organized plans of benevolence in the form of societies, as not being specially mentioned in the Scriptures," and refuse fellowship with their brethren who think it right to seek the extension of the cause of God by these means. It is gratifying to learn that their number is lessening yearly. The Six Principle Baptists have 17 churches, 22 elders, and 3,055 members. The Seventh Day Baptists have 39 churches, 46 ministers, 23 licentiates, and 6,077 members. The Free-Will Baptists have 1,165 churches, 771 ministers, 150 licentiates, and 61,372 members. Besides these, there are certain Baptists, styling themselves the Church of God; they reckon 125 churches, 83 ministers, and 10,000 members. There are also the Reformers, or Campbellite Baptists, who are estimated at 2,000 churches, 1,503 ministers, and 175,000 members. The Christian Connexion, or Unitarian Baptists, comprising 653 churches, 782 preachers, and 35,600 members. *Leaving out* the three last mentioned classes, the grand total is as follows:—Churches, 10,471; ministers 6,212; licentiates, 1,177; members, 778,446. Our readers will particularly observe the great want of pastors in the States. It would require an importation of more than 4,000 ministers, in order to supply the existing deficiency. It is true that there are 1,177 licentiates, but they cannot meet the demand for instruction, and their labours are probably required, for the most part, in out-stations and itinerancies. —*Montreal Register.*

DANGERS OF THE SEA.

Two hundred and eight vessels were wrecked in the last twelve months on our coast alone, in which one hundred and five lives were lost. Twenty vessels are yet missing, and a number of wrecks have been passed at sea, whose melancholy story, we fear, will never be told. Of late years seven hundred lives yearly have been lost at sea from this country alone, where are one hundred and forty thousand seamen; two thousand from England, where are two hundred and ninety thousand. In the county of Barnstable, Massachusetts, there were living, a short time since, nine hundred and thirty-four widows of seafaring men.—*Christian Journal.*

It is a noble science to know one's self; and a noble courage to know how to yield.

Passion may not unfitly be called the mob of the man, which commits a riot upon his reason.

OBITUARY.

Nashville, October, 1844.

DIED, on the evening of the 27th September, in the vicinity of this city, after an illness of ten days, and in the seventy-sixth year of his age, our venerable and good brother Robert C. Foster, an elder of the church of Christ of Nashville, and for more than half a century a citizen of Tennessee. When a good man dies, it is said, all the world should be mourners; and truly the departure of this time-honoured patriarch, sinking down into the shades of death, surrounded by more than forty living descendants reaching to the fourth generation, has awakened in society a deep and mingled feeling of sympathy and of sorrow seldom witnessed among us. Eminently prospered through a long life, and blessed in all his domestic relations, at peace with his fellow men and with his God, to whom he had been reconciled in Christ Jesus for upwards of forty years, his whole history is one of marked purity of purpose, of fervent piety, and of incorruptible virtue. During the entire period of his last and only sickness, the patient resigned spirit of un murmuring and ready submission to the will of God which he manifested, his unwavering faith in the gospel of the kingdom, which but a week before his illness he had proclaimed to others, and the joyful calmness with which he met the last enemy, and which remained fixed upon his features even in death, testified to all who beheld him in the final struggles of nature, that the gospel was indeed "the power of God unto salvation to all them that believe."

"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write; Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

W.

I REGRET that the above notice of the demise of our much valued friend and brother Foster so lately reached our eye. We had heard of his removal from this vale of tears to the land of rest, but wanted the particulars of his exit. I knew him well. From my first visit to Nashville, some seventeen years ago, till my last, during which I enjoyed his kind hospitality, I was much in his company, and always found him a devoted brother, an ardent disciple of the Great Teacher, and greatly interested in the progress of the Gospel. I rejoice in his triumphant departure, and would rather comfort than condole with his amiable and heavenly minded relict in the anticipation of soon entering with him into the eternal rest.

A. CAMPBELL.

YOUTH AND BEAUTY.

YOUTH and beauty! ye who never
Can unsorrowed pass away,
Must ye now, Oh! must ye ever
Be the spoiler's easiest prey?
Oh! how oft the plant is blighted,
While it ope's its sunny flower!
All we love and prize are slighted
By the stern destroying power!
Does the plant however perish?
No! a germ is in the earth,

Where kind nature loves to cherish
Such in icy winter's dearth.
Lo we have a hope, when giving
Youth and beauty to the tomb,
That there is a Spirit living
Who will sometime break its gloom.
Then will issue from its portal,
Those we loved in life so well,
Youth and beauty, made immortal,
With us evermore shall dwell!

J. M.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

THE
CHRISTIAN MESSENGER
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ENLARGED SERIES.

No. II.

JUNE, 1845.

VOL. I.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. II.

AFTER reading on Monday evening the first, second, and third chapters of Genesis, Olympas resumed his interrogations on the creation of man.

Olympas. Tell me, James, of what materials did God make man?

James. We are not told in the first chapter of what he was made. It reads, "God created man in his own image;" but it does not say of what.

Olympas. But we have a second narrative of the creation of man in the second chapter. What do you learn from it, Susan?

Susan. "God *formed** man of the dust of the ground, and breathed into his nostrils the breath of life;" and thus he became a living soul." Father, how did God "breathe into his nostrils?"

Olympas. He caused the air, which is the breath of *lives*—of all *animal lives*—to enter his lungs, and thus to put them in motion; and so man began to live: but he also inspired him with a *spirit*. Elihu, says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding; and thus "he teacheth us more than the

* The words *created* and *formed* are as different in the original Hebrew as they are in the Greek and English. God created man, he formed him out of the dust, and breathed into him the breath of life; and thus man became a living soul.

beasts of the earth, and maketh us wiser than the fowls of heaven." We are not, indeed, told of the manner of the communication of the spirit, because we could not understand it; for man cannot understand any thing about the nature of spirit. We only know that God has given us a spirit as well as a body.

Olympas. Can any of the senior class mention any passage of Scripture that distinctly states the twofold origin of man, as springing from heaven and from earth?

Thomas Dilworth. Solomon, when speaking of death, seems to refer to this double origin of man. His words are, "Then shall the dust return to the earth as it was, and the spirit shall return to God that gave it."—Eccles. xii. 7.

Olympas. But does not the same Solomon elsewhere say that the beasts and their souls, and man and his soul, alike return to the earth? His words are, "All go unto one place; all are of dust, and all turn to dust again." And the *all* in this connexion relates to man and beast.

Thomas Dilworth. But he only there speaks of all that is visible: for concerning the invisible spirit of both, he immediately adds, "Who [discerneth or] knoweth the spirit of man that goeth upward, "ascends to God; "and the spirit of the beast that goeth downward to the earth." Man's spirit, then, ascends to God; and the beast's spirit, or animal soul, goes with it to the dust.

Olympas. Reuben, Can you name any portion of New Testament scripture that speaks of the compound nature of man?

Reuben. Paul somewhere speaks of the body, soul, and spirit of man, but I know not where.

Olympas. You allude to his praying that God would sanctify the Thessalonians—body, soul, and spirit—I presume. It is evident, then, that man has a spirit that on death goeth not downward as the spirit of the beast. But we must ask the junior class some more questions. Henry, when God made man, what did he give him?

Henry. Dominion.

Olympas. Dominion over what?

Henry. Over all cattle, fowl, and fish; over the earth and every thing upon it.

Olympas. And where did he put him?

Henry. In a garden he planted for him eastward in Eden.

Olympas. What kind of fruit and trees grew in this garden, Susan?

Susan. "Every tree that was pleasant to the sight and good for food."

Olympas. The senses were all consulted in this garden. The word *Eden* and the word *Paradise* both mean *delight, pleasure*. It was *eastward* in reference to the land of Canaan, or to the place where Moses wrote the law. But let me ask, What were the most celebrated trees in this garden?

James. The tree of life and the tree of death.

Olympas. I have sometimes called one of these the tree of death, in contrast with the other—but I inquire for the name which God gave it?

James. "The tree of knowledge of good and evil."

Olympas. Where did these trees stand?

Henry. The tree of life grew in the midst of the garden ; but I do not know where the tree of knowledge grew.

Olympas. It would seem as though it were not far from the tree of life. It is, however, of little consequence as to its position in the garden. What was Adam to do in this garden ?

Susan. He was to dress it and keep it in order.

Olympas. But we have gone too fast. I must return and ask the second class some questions. Have we not, William, a sort of double narrative of the creation of all things ?

William. We have a history of what God done, and a history of what the Lord God done.

Olympas. I do not understand you, William. Explain yourself.

William. The history of what God done, ends with the third verse of the second chapter. And the history of what the Lord God done, begins with the fourth verse of the second, and ends with man's expulsion from Eden in the third chapter of Genesis.

Olympas. Why do you make this difference between God and the Lord God ?

William. On counting the first section, I find the word *God* by itself thirty-four times, and the Lord God never : the Spirit of God once. But in the second section, which ends with the third chapter, I find *Lord God* twenty times, and God not once.

Olympas. Have you all made the same observation ?

Mary. I find the word *God*, by itself, three times in the third chapter.

Edward. But Moses never uses it. The serpent uses it three times. He never says *Lord God*, but only God. William and I have made the count twice, and find it just as he says. The first account ascribes it all to God, whom Moses names thirty-four times, and his Spirit once ; while in the second he ascribes all to the Lord God, and names him twenty times.

Olympas. Have you extended your observations beyond the third chapter on this point ?

Edward. The fourth chapter contains a different narrative ; and Moses used the name of the *Lord* alone, nine times. Thus the first section of the history ascribes every thing to God—the second every thing to the Lord God—while the third acknowledges only the Lord. Afterwards these titles appear to be used indiscriminately.*

* *Lord* and *God* are both Saxon words. The former denotes *good* ; the latter denotes a *dispenser of bread*. *Elohim* is the original for *God*, and *Jehovah* for *Lord*, which, for the first time, is found in the fourth verse of the second chapter. Our English word *Lord*, while it uniformly represents the Hebrew *Jehovah*, does not give the particular meaning of it, but simply denotes the being who is Jehovah. The reason of the difference in the style of those three sections, seems to be, that in the first, God appears as creator simply ; in the second, as provider, dispenser, and governor, as well as God—and is therefore always called *the Lord God*. In the third section he appears more in the character of *Lord*, and generally throughout the book of Genesis. But after these titles are thus clearly introduced and defined in the first three sections, they are frequently used without any apparent regard to their particular meaning. We have, indeed, a very clear representation of God, the Lord, and the Spirit of God, as co-operating in the great work of creation.

Olympas. Names always represent persons, actions, things, or relations. Different names applied to God, represent the various relations in which he stands to himself, and to the universe of which he is the author. But, Eliza, will you tell us all you know about the origin of woman?

Eliza. Woman's creation is found not in the first, but in the second section of the history—after Eden was planted and all things arranged for her comfort, the Lord God caused a deep or death-like sleep to fall on Adam. Meanwhile, he extracted a rib from his side, healed up the wound, and out of that rib made a woman, a help meet, or companion, for Adam. Adam, on recovering his senses, and on receiving this present from the Lord God, exclaimed, "Bone of my bone, flesh of my flesh; thou shalt be called Woman, and for thee henceforth shall a man forsake father and mother, sister and brother, and to thee shall he adhere as his own flesh."

Olympas. And what now was to be the future destiny of this happy pair?

Eliza. They were to live in that delightful garden and partake of all its pleasures—to eat of the tree of life, and be for ever young, beautiful, and happy, while they obeyed one single precept.

Olympas. What, Reuben, do you call that precept—a positive or a moral precept?

Reuben. A positive precept—a guarantee of liberty and life—requiring only abstinence from one tree.

Olympas. Why was it *positive* and not *moral*, think you?

Reuben. Positive precepts are explicit demands from a sovereign, a demonstration of his own rights, and of the attachment and allegiance of his subjects. Moral precepts have respect to our fellows, and regulate our duties to them.

Olympas. To test obedience, and to secure privileges, positive precepts are, then, more wise and safe than moral precepts; inasmuch as they simply assert the rights of the sovereign—furnish one argument only—appeal but to one motive—and make the tenure or condition of enjoyment to depend upon a single, clear, and unequivocal action of the subject: and in this case the charter of privileges was so rich and extensive, the restriction so small, the temptation so trivial, that more could not be given, nor less required, on any principle at all adapted to prove the loyalty and devotion of man to his Creator and Father. What, then, was the result, Mary?

Mary. They were subdued by the serpent, and disobeyed God.

Olympas. To what passion, feeling, or desire, in them, did this serpent address himself?

Mary. To their desire of knowledge. "You shall be as gods, knowing good and evil."

Olympas. And what, Mary, have you learned of the author of this temptation?

Mary. The serpent was the most ingenious and companionable of all the creatures that ministered to man. The adversary, who was "a liar and a murderer from the beginning," entered into this animal, as he entered into Judas and into many other persons and animals, and made it the instrument of his machinations, and thus deceived our

mother, who, believing a lie rather than the truth of God, obeyed her enemy, and involved her husband with her in the catastrophe.

Olympas. Whence did you learn this?

Mary. Moses describes the serpent as the most intellectual or subtle of all brutal creations; and had it not been accustomed to speak to man in some way before the hour of temptation, Eve would have been startled and would not have listened to it. But that it was the Old Serpent, the Devil, and Satan, that operated by it on the ear and imagination of Eve, we cannot doubt, because of the allusions to it in the New Testament; indeed, he is called "*the Tempter*," because of his constant assaults upon mankind, and is denominated "a liar and a murderer from the beginning."

Olympas. Enough now on this subject. They both fell and were expelled from the garden—but not until they were judged and condemned to death. Tell me, Reuben, have we any documentary proof of how long they had lived in Eden?

Reuben. I could not learn from the Bible; but there is an ancient and universal tradition, as I have read somewhere, that they continued only forty days in the garden of delights. The Asiatics say that the reason why the number *forty*, like the number *seven*, has been consecrated, is because of its allusion to this fact. The *seventh* day celebrates the rest of the creation week, and the many mysterious *forties*, in both Testaments, celebrate or commemorate man's continuance in bliss.

Olympas. I will ask the junior class, in rotation, the forties. Each of you mention some event that required forty days.

Susan. It rained forty days and nights in the beginning of the flood of Noah.

James. Moses was forty days in the mount with God in receiving the law.

Henry. He was a second time forty days in getting a second edition of the law.

Olympas. We shall extend it to the second class:—

William. They were forty days in spying out the promised land.

Mary. The Prophet Elijah fasted forty days.

Edward. Jesus fasted forty days and forty nights.

Eliza. And he was tempted forty days and nights.

Olympas. We must advance into the senior class:—

Thomas Dilworth. Our Saviour abode on earth forty days and nights after his resurrection from the dead.

Reuben Thomas. Ezekiel was to lay on his side forty days to bear the iniquity of Judah. "I have," says the Lord, "appointed thee a year for a day."

Olympas. Francis Cush,* can you recall any other remarkable incident of forty days' continuance?

Francis. Forty days were spent in embalming that Joseph who had been a slave, but who died governor of Egypt.

Olympas. There is yet remaining another forty days not mentioned. Rufus, can you think of it?

* Francis Cush, Rufus, and Sarah Black, were slaves.

Rufus. Yes, master. Jonah, the preacher, said, "Yet forty days and Nineveh shall be destroyed." But it was not, because they repented during the forty days.

Olympas. But it is not only in respect of days, but of years also, that this number is celebrated. Israel eat manna forty years; wandered in the wilderness forty years; bore their iniquities forty years; were sustained by miracle forty years, &c. Besides this, we have this numeral distinguished in its application to other subjects. Can you recollect any of these subjects, Sarah Black?

Sarah. The Jews were not allowed to inflict more than forty stripes, save one, on those whom they punished.

Olympas. But of these *forties*, only a part, like the numbers *three* and *seven*, are of mysterious or allusive import. Such as Moses' forty days in the mount twice repeated; Elijah's fast of forty days; Christ's fast and temptation of forty days and nights in which he abode on earth; the forty years sojourn in the wilderness.

The numbers *three* and *seven*, as well as *forty*, are sacred numbers, and of frequent occurrence. In reference to *days*, they are both more frequent than *forty*; but in their mysterious and allusive character they seem to be equally distinguished. There is, then, reason to think that some most interesting and important *forty*, as well as *three* and *seven*, gave rise to the frequent and mysterious use of that number; and as a very old tradition has pervaded Asia, that Adam only continued forty days in paradise, it is probable that it may have allusion to that; if not, there is no event known to man to which it does relate.

We must leave the geographical allusions and facts in these chapters to another time. But a few general questions which I shall propose to you all for volunteer answer, must close our present lessons. Is there any thing peculiar in the creation of man, from that of other animals?

Edward. Yes, God breathed into his nostrils that which made him a *living soul*—not a mere animal; for they are never said to become living souls. A breath of life they have; but a breath of *lives*, as you say it is in the Hebrew, they have not received, which makes them living souls.

Olympas. Can any of you explain what was the power of the tree of life?

Thomas Dilworth. It did not give, but preserve life. Without it, Adam in paradise must have grown old and died. It therefore had the power of always renewing his age, or making him young again as respected his worn or wasted energies—just as ordinary fruit has the power of making us strong after exhaustion.

Olympas. And why was the tree of death called the tree of knowledge of good and evil?

William. Because it gave the experience of evil and of good, and introduced man to a mixed state of good and evil here, to be terminated by death.

Olympas. In what sense did Adam die, in the day of his transgression?

Reuben. He was sentenced or condemned to die; and in law was

dead, just as you once told us the antediluvians became *spirits in prison*, whenever the sentence of limitation to one hundred and twenty years respite was pronounced upon them. To “become mortal” and to die, are said to be two modes of the same expression among Jews.

Olympas. How many things appear to have been taught Adam before his fall?

Edward. The art of speaking, of naming things, what to eat for health and comfort, and how to employ his faculties.

Olympas. We shall resume the subject in the morning, and now let us sing our evening hymn. A. C.

SHORT DISCOURSES.—No. I.

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”—Eph. iv. 15.

WE shall show that we ought to have a sincere and steady regard for the truths of Christianity. We are exhorted to speak the truth however men may despise, or speak against it; or however it may displease them, or cross our own interests. We are to buy the truth and never sell it. But to descend to particulars. We are to have a steady regard to truth, because,

1. We are frequently admonished so to do by God. “I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour.”—2 Pet. iii. 1, 2. “Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.”—Titus i. 9. “Only let your conversation be as cometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.”—Phil. i. 27. “It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.”—Jude i. 3.

2. Because Christ revealed it and sealed it with his blood. “God has in these last days spoken to us by his Son: therefore, we ought to give the more earnest heed to the things which we have heard.” “The salvation spoken by the Lord, and confirmed unto us by them that heard him.”—Heb. i. and ii. Christ’s blood is “the blood of the everlasting covenant.”—Heb. xiii. 20. “The law was given by Moses, but grace and truth—the favour and reality—came by Jesus Christ.”

3. Because of the vast expense at which the truth has been handed down to us. The Father gave his Son. The Son gave his life. The Apostles groaned, and toiled in poverty, and died to propagate it. Tens of thousands of holy martyrs have bled for it. Certainly, the God of love would not have submitted his much loved children, and even his own well beloved and only begotten Son, to all the depth and intensity of sufferings which they endured for the truth’s sake—had not the truth, as it is in Jesus, been above all earthly price.

4. Because of the deplorable condition of those who are destitute of the truth. Contrast heathen and Protestant countries—Protestant and Romish countries. Dwell on the cases of individuals destitute of the truth—hating the light—going to hell under the tyrant grasp of “strong delusion.” Suppose the material universe without a natural sun. Such, morally, would be the moral universe, if revealed truth were extinguished. There could be no spiritual life; no hope reaching beyond the grave; no principle of genuine virtue in the bosom of man; nothing to purify the affections, to elevate the thoughts, to concentrate the mind upon God and heaven. The “power of darkness,” like a mountain of lead, would press us to the earth.

5. For the sake of those who are to come after us. Truth is a trust committed to us for rising generations. And what better legacy can we leave them? Is it not more valuable than thousands of gold and silver? Let us hear the testimony of Scripture. “For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.”—Psalm lxxviii. 5—8. If the truth, rightly applied, has in it the power to constrain our children to set their hope in God; to remember his works; to keep his commandments; to remove from the heart the spirit of stubbornness and rebellion, to enable them to set their heart aright and remain steadfast with God—is it not the richest inheritance which parents can possibly bestow upon their children? Let us think! “You shall know the truth, and the truth shall make you free.” It regenerates, sanctifies, strengthens, rejoices. Paul died a happy death, as he lived a useful life, because he had “kept the faith.”

But when may we be said to speak the truth in love?

1. Speaking the truth in love, consists not in a love of disputation. A man may dispute all his days on religious questions, and after all, neither know nor love the truth, and never find time to practice it.

2. Speaking the truth in love, however, is not to be supposed to be necessarily opposed to religious controversy. Indeed, it is, in many instances, religious controversy itself. But it is opposed to all angry controversy; to all uncharitableness and censoriousness towards those who differ from us; to all persecution; to all wilful misrepresentation.

3. We speak the truth in love when we speak it to enlighten those whom we address; when we speak it for the salvation of others. A consciousness that we are communicating beneficial or saving truth to others, creates the most delightful emotions. It is a vocation that might ennoble an angel. Who then would be ashamed to be a minister of righteousness—to engage in family instruction—or to be a teacher in the Sunday School?

4. We speak the truth in love, when, with a desire for the welfare of men, we admonish them against all error and sin. “Rebuke them sharply,” says Paul, “that they may be sound in the faith.” “Re-

prove, rebuke, exhort, with all longsuffering and doctrine. Thus, in the spirit of Christ, may we reprove the world, the church, and the different denominations. Would not love strongly stimulate you to reprove a son or a daughter, if you believed that reproof might prove beneficial?

Why should truth, if we would have it prove beneficial, be spoken in love?

1. Because truth appears more amiable when dressed in love. It is an excellent thing of itself—but appears to much better advantage, when lodged in a soul that is adorned with humanity and goodness. The apple of gold is then exhibited in a basket of silver.

2. Because it is more useful. The mind cannot be forced, but it may be won. A charitable, kind, compassionate Christian, will do more good in the world, with a little knowledge, than another can with a large amount of it, when it is lodged in a sour uncharitable disposition, and in a narrow ungenerous soul.

What then is the conclusion of the whole matter? Hold the truth, and speak the truth in love. Let a sound judgment dwell in a kind and loving heart. Let the truth sweeten, not embitter, your disposition. And, remember, that without love we are nothing. A. R.

TEMPERANCE AND TEMPERANCE SOCIETIES.

TEMPERANCE, in all things, is solemnly enjoined in the Word of God. Professors of religion often transgress the Almighty's temperance code, in conversation, public declamation, political excitements, extravagant living, and especially in eating and drinking. Still men have to hold conversation, eat, drink, &c.; but under these heads, I do not include the daily use of ardent spirits. The use of intoxicating liquors is neither good for soul nor body. Drinking has the "appearance of evil," and therefore is forbidden in the Scriptures; it injures mind and body, and consequently, should not be touched; it consumes capital, and the Lord is thereby robbed, and, of course, Christians are not to permit such indulgences.

There are not a few church members, who take a few "drams" every day, just to keep the spirits up. The question with me is, Should not the disciples of Christ take cognizance of such conduct? Habitual drinkers, ninety-nine times out of a hundred, become habitual drunkards; and yet members and church officers wink at such conduct. So far as I am personally concerned, I look upon no man who is a daily drinker, because he feels to like it, as an obedient servant of Christ, and therefore I will not, knowingly, fellowship such as Christians. The church is in disorder, which permits the constant use of ardent spirits. It may be, (but of this I am not sure), spirits contribute to the health of invalids, yet I am persuaded other tonics are better. But I will let the doctors have their own way in this matter, and still I cannot see how individuals in good health, can spend the Lord's money for drams, and thereby abuse soul and body, besides exhibit a very bad example, and obey the commandments of Jesus Christ at the same time.

These remarks remind me of a letter I recently received from a young brother in Nashville, who has, to say the least, a good degree of zeal in the cause of temperance. This amiable youth has presented the matter categorically, and very emphatically to me, and consequently, I have thought it not beyond my province to answer his inquiries through the *Review*.

The brother, if I am not mistaken, is a warm advocate of temperance societies; but whether he is or not, he politely presented me a paper containing a list of the members of the church of Christ, in Nashville, who do not use ardent spirits but for medical purposes, with the expectation that I would subscribe my name. I did not do so. He says, "My object, (in writing) is to express my regret at not finding your name on the list with brother Ferguson, and to ask the reason why you cannot join us?"

I reply with much pleasure: I consider this subscribing of names, or "joining," as our brother says, a kind of a pledge, which amounts to precisely the same thing as joining a temperance society, and therefore I will first give my candid opinion in reference to all such societies.

It is probable there are many worldly institutions, the temperance society for instance, which have a good influence in the world. Admitting, then, the happy effects of the temperance reform, which I cheerfully do, I next inquire as to the cost of this beneficial influence. A vast amount of talent, time, and money, is employed to accomplish it. Suppose, on the other hand, Christians would appropriate their talents, time, and money, to the advocacy of temperance by the authority of High Heaven, would they not be more successful? I hesitate not to say, that I have seen five men made temperate in all things, by the influence of the Gospel, where I have known one abandon the use of ardent spirits, by the influence of the worldly institution called temperance society. Still, I rejoice to see worldlings carry it on; but, as a Christian, with a much higher commission, I beg leave to be permitted to advocate temperance from my divine commission. If I plead temperance from human authority, I own I have not confidence in God's plan to reform the world. Thus I would resort to a mere expedient of man's frail philosophy, and at the same time insult the authority of heaven. When I became a Christian, I covenanted to obey God in all things—to live honestly, piously, and temperately, to love mercy and walk humbly, to govern my passions, and in a word, honour my Maker, in my body and spirit which are his.

If I were now to "sign a pledge," or "join" any people, in or out of the church, thereby giving another pledge to continue an honest man, and a gentleman, I should slight the authority of heaven. There is as much good sense in Christians raising societies on their own authority, and requiring a subscription from the saints, that they will pay their just debts, "do their own work," sing psalms, and offer supplications, as to require names that they will live temperately. Why not get up societies to prevent Christians from killing themselves by gormandizing? for I firmly believe more men destroy themselves by gluttony in eating, than by the use of ardent spirits. Without

being prolix, suffer me to say, that I find "all things that pertain to truth and godliness, in the Bible," and while I have the least confidence in God's plan to form pure society, I cannot in my conscience, condescend to leave this for any other. I must assure my young brother who feels so much concern for me, and all others of the same views, I feel my Christian dignity greatly insulted, when solicited to give my name in a new and unscriptural way, as pledge that I will live honestly, industriously, and temperately. When I transgress any rule of the New Testament let my brethren call me to an account, and until some one find out a better plan than God's, to form spiritual society, I do not wish to be annoyed with any schemes of worldly policy. My study has long been, to know all that my heavenly Father requires of me, and I have never asked myself as to the policy of any course, when the plain truth of heaven lay before me.

I wish barely to add, that all efforts to form societies in the church of God, to make members sober, is a painful and humiliating admission, that the Saviour's authority is trampled under foot. Where there is government in a church, no frail auxiliaries of human device are necessary, and these can never be foisted into the congregations of the Lord, without throwing marked contempt upon God's authority.

T. FANNING.

REMARKS BY THE EDITOR.

THE foregoing article by brother Fanning, one of the editors of the *Christian Review*, is in accordance with my own mind in reference to all human institutions. These societies are organized, ostensibly, for the purpose of ameliorating the condition, and perfecting the character of man in this world; and, from the religious ceremonies which for the most part are now connected with them, they are considered to have some relation to the world which is to come; so that, in some undefinable sense, they are presented to the mind of the inconsiderate as that "all and in all" which is required by the human family to complete their present and future blessedness.

That they are beneficial, and even a physical good to those who know not God, and to those who will not obey the Gospel of our Lord Jesus Christ, cannot be denied; but for one who is a Christian, joined to the Lord and to his people according to the will of God, consequently united to a society which is, or ought to be, the most dignified on earth, to become a confederate in such communities is nothing short of an insult to the Saviour, impugning both the wisdom, goodness, and efficiency of the arrangements made in his Gospel for the salvation and perfection of his people.

The Apostle Paul, when taking leave of the elders of the church at Ephesus, expressed himself in the following manner: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."—Acts xx. 32; Titus ii. 11—14. According to some of our modern teachers of Christianity, the Apostle ought to have commended the Christians of his day to some society of human invention, that they might stand on higher ground as it respected morality and benevolence, and have brighter prospects before them, than Jesus their Redeemer, by his Gospel, Spirit, and promises, had bestowed upon them!! But the Apostle knew better than to act such a degrading, ungrateful, and dishonourable part towards the Saviour and his brethren; he knew that "By the church of Christ was to be exhibited the manifold wisdom of God." But, says one, the church does not at present answer this design, and therefore we must adopt the best expedients we can to meet the case. Why does not the church answer the end proposed? I answer, because of the *covetousness*,

carnality, and *unbelief*, of her rich members, on the one hand, the hypocrisy licentiousness, and want of Christian principle on the other; the whole of which may be summed up in the want of that *faith*, *hope*, and *love* which existed so conspicuously in the first Christians, conquering the world, and throwing into darkness and oblivion every impure and adverse principle that showed itself in the congregation of the Lord.

The following is brother Campbell's view of all these human institutions. Reader, examine the matter, and at once decide whether you will belong to Christ and his people, or to the world and its confederations. J. W.

FREE MASONRY, ODD FELLOWSHIP, ABOLITIONISM, &c. &c.—No. I.

THE Bible, right reason, and Christianity, recognize but three essentially and radically distinct institutions of divine origin. These are the family, the church, and the state. I do not say the church and the world, because the world lieth under the dominion of the WICKED ONE; but I say God has instituted a church, and civil government. In the state, Christians, Jews, and Infidels, may and must associate on various occasions, and for numerous reasons. But all other associations of men are as redundant as a sixth finger on the hand, or two great toes on the foot. A Christian adding to himself the mystic tie of Masonry or Odd Fellowship, resembles a man affixing a waxwork thumb on his right hand, or a waxwork toe on his right foot. Nay, it is as though a man to whom God has given two good legs, should add two crutches and walk on four limbs instead of two. Here comes neighbour Pliable with his two athletic limbs, having a masonic crutch under his right arm and an Odd Fellow's crutch under his left arm. On being asked why he prefers to be a quadruped rather than a biped, he says there are some difficult swamps and ditches in the pathway of life, and he finds by the help of his crutches he can bound farther and endure more hardships than by using simply his legs. When asked, Why God did not make him a quadruped if four legs are better than two? his reply was—that in the primitive state and in the first ages of the world, there were not so many difficulties in making the journey of life as at present. And that society, rather than nature, had suggested the wooden crutches.

Call the wooden crutches by their modern cognomens, "Masonry" and "Odd Fellowship," and the story is told of them. God has given us the *family*, the *state*, and the *church*; and he that adds to them, I care not what it be called, neither blesses himself, honours God, nor promotes the true happiness of man. But the sequel may show that he dishonoureth both the state and the church.

I have no controversy with any man out of the precincts of Christianity, be he called Free Mason, Abolitionist, or Odd Fellow. This is emphatically a free country, and our constitution guaranties any thing and every thing any one chooses, that can, in his opinion, promote his own happiness without injuring that of his neighbour. But we have to do with those who have vowed eternal allegiance to the great and good King. To them we address ourselves, and to them we say, "Come, and let us reason together."

Tell us, then, in the first place, what deficiency in Christianity is supplied by Free Masonry, Odd Fellowship, or Abolitionism? Convince me of one single advantage, and I will, with your permission, become a candidate for admission. Tell me one new truth, one new revelation, one new obligation, one new blessing which you have found in the developments of this new association. Is the Spirit of God imparted to you by any of these modern inventions? Do you love your parents, your sisters, your wives, your daughters, by the obligation of such mystic ties, any more than before you took the blind leap into the inner temple of these institutions? Do you pray more, or love the Lord more? Have you become more spiritually minded than before you gave in your adhesion to the ribbon, the apron, or the mystic symbols of a secret conclave? Does the new centre around which your affections move, radiate more light, more love, more peace, more joy, and more prosperity, than either the sun of natural affection or that more glorious orb of Christian love? I pause for a reply. Will any one who can reveal the secret, respond? Then I may give utterance to some other views, sentiments, and feelings, on this subject, prompted and dictated by the holy twelve. I again say, I pause for a reply. Let it be in a few clear words and to the point, and we shall respond in a few sentences.

This subject must be discussed. Thousands call for it. All these confederations among Christians with Turks, Jews, and Atheists, are, in our opinion, anathematized by Heaven, and are just as useless to the church as to the state—fit only for darker times—for ages of knight errantry, witchcraft, and the *abracadabra*. A. C.

ASSOCIATIONS, COMMUNITIES, PHALANXES.

I AM asked my opinion of all these modern communities. I give it frankly. God has instituted the family relations, duties, and obligations. He has instituted the church relations, duties, and obligations. He has instituted the state relations, duties, and obligations. But he has never instituted any one of those associations, and phalanxes, composed of Christians, Jews, and Infidels. There is no such class of duties, relations, and obligations as *phalanx*ic duties, &c. I regard all such schemes as more or less utopian, unnatural, and inexpedient. I believe the only partnership association that in all climes, nations, languages, and ages, natural, rational, and profitable for soul, body, and estate, is that formed between one man and one woman for life. The world, moreover, is founded upon that plan and scheme of operations; and therefore the members of that blest community love each other under the enchanting and charming names of husband, wife, father, mother, brother, sister, with all their correlate duties, pleasures, toils, and blessings. I have ten good arguments against such associations, growing out of these suggestions, on which I cannot now descant at length. A. C.

THE WHOLE DUTY OF MAN.—Fear God for his *power*; trust him for his *wisdom*; love him for his *goodness*; praise him for his *greatness*; believe him for his *faithfulness*; and adore him for his *holiness*.—Eccl. xii. 13, 14.

TYRANNY OF OPINIONISM.—No. IV.

[Present—*Bishop Omicron, Doctor Virtuoso, Doctor Biblicus, Doctor Doubty; Deacons Mutans, and Equitas, with a crowded house.*]

Dr. Doubty. I must still argue with Elder Storrs, that if the spirits of saints immediately after death enter heaven, and are in the immediate presence of God, their having, as the Scriptures say, "*fulness of joy*," the resurrection of their bodies and their re-union could be of no advantage, inasmuch as that which is full can receive nothing more. Now as "*fulness of joy*" intimates perfect and complete happiness, the saints, if so be they return to God, or are after death received into the immediate presence, are completely happy; then I ask, of what use the raising of their bodies? Can any one present answer this question? I desire a direct and explicit answer.

Biblicus. The difficulty is in the philosophy and hypercriticism of brother Doubty, and not in the subject before us. The play upon "*fulness of joy*" would preclude any progression to all eternity. Fulness has respect to capacity. Now an enlargement of capacity will always enlarge blessedness. Hence spirits on earth in their bodies are said to have "*fulness of joy*," and so Jesus prayed for his Apostles. "These things," said he, "I speak in the world"—in their hearing—"that their joy may be full." Now as he spoke of his followers having full joy in him even while on earth, might not brother Doubty or Elder Storrs ask, Why ascend to heaven, then, if men on earth may have complete joy, or the fulness of joy? Think not that this is a solitary case. Jesus often spoke of the "*fulness of joy*" willed to his followers in this world. I have spoken to you that "*your joy may be full*."—John xv. 11. The same phrase occurs in John xvi. 24. It is a phrase common to the Apostles: "*Then the disciples were filled with joy*, and with the Holy Spirit."—Acts xiii. 52. 1 John i. 4; 2 John 12. Why then enter heaven at all on Elder Storrs' logic, if the disciples in the body "*were filled with joy*." That which is full can receive nothing more, brother Doubty!

You must not trust in critics who thus sport with the figures of speech. They are perfect meteors; they dazzle for a moment, but do not enlighten. The capacity of the soul, and of the body too, for enjoyment, is an increasing capacity; and hence what would be the fulness of joy to a child would not be the fulness of joy to a sage. I presume that the butterfly, while in the chrysalis state of existence, has a fulness of pleasure, and that it has no more when furnished with wings dipt in gold and purple, and drinks nectar from the bloom of Eden. I believe, then, that saints sometimes have a fulness of joy while in the body now, and may have a fulness of joy when out of the body, and again a more enlarged and sublime fulness of joy after the resurrection and glorification of the justified. So much, then, for one of the Elder's palpable contradictions.

Dr. Doubty. But how could Paul say, "If the dead rise not then they that have fallen asleep in Christ have perished," if the saints go into a conscious state of blessedness after they die? Will brother Biblicus take this along with him too?

Biblicus. Paul no where uses these words. I know, indeed, that

Elder Storrs so quotes Paul, and in this loose and adventurous style I know not what use might not be made of Paul's words, or of mine! Paul says, "If the dead rise not, *then is Christ not raised*;" but does not say, "If the dead rise not then they that have fallen asleep in Christ are perished." But he does say, "If Christ be not risen, then they *also* who have fallen asleep in Christ are perished." A very different proposition truly! Elder Storrs' proposition is, that if the dead saints do not rise from the dead, then their souls are perished; but Paul's proposition is, "If Christ himself be not risen, then those saints who for his sake laid down their lives, threw them away:" a mode of reasoning very familiar and intelligible. But the word *perish*, thrown into a philosophic crucible, is melted down into *annihilation*, or into *absolute* and not *relative* destruction. There are a hundred good preachers for one sound and safe critic in language. The word here translated *perish*, is found no less than ninety-two times in the New Testament, and is in the common version rendered by five words. It is rendered *perish*, thirty-four times; *lose* or *lost*, thirty-one times; *destroy*, twenty-five times; once by the word *die*; and once by the word *marred*. So much then depends upon the judgment or taste of a translator. Nay, the same translators translate the same word very differently even in reference to the same subject. For example: *bottles*, in Matt. ix. 17, and in Luke v. 37, are said to *perish*, merely when they burst open; while the same bottles are, in Mark ii. 22, said to be *marred*. The earth is said to have actually *perished*, when overflowed with water, 2 Peter iii. 6. Jesus came to save that which was lost, destroyed, perished! All that take the sword shall perish (be annihilated or die) by the sword. Good men are said to have perished when killed. Thus Zacharias *perished* between the porch and the altar, because he was killed there. Just so those who in Christ or in the Christian profession had been killed, had perished. This is, indeed, frequently the use in reference to martyrdom. Thus Jesus said, "It cannot be that a Prophet *perish*," that is, be killed or put to martyrdom, out of Jerusalem. "It is better that one man die," *perish*, or be killed, "than that the whole nation perish," or be killed. They that have fallen asleep, then, for Christ's sake, or died in the Christian profession, have sacrificed their lives for nothing, or were killed for nothing; as before said, they have foolishly thrown themselves away, if Christ be not risen from the dead, for whose sake they thus sacrificed themselves.

I am the more redundant on this word because it is a hiding-place, a sort of city of refuge for all the materialists, ancient and modern. They assume it to mean, in this special place, absolute destruction—annihilation in fact; for absolute nihility, as to personal existence or identity, it most certainly is on their showing. A volume would not suffice to expose the miserable frauds committed on men's faith by those would-be-critics upon words and phrases—by those dogmatists who will not think or who cannot learn. Great Bible truths and facts are not, indeed, made to rest upon such flimsy speculations. They are so often, so variously, and with so much circumstance propounded, that all reflecting persons, of sound, that is, of candid and unbiassed judgment, can find the way of the Lord, and learn the great lessons of

faith and hope promulged from heaven. I hope to show that the words *destroy*, *perish*, and *die*, have both an *absolute* and *relative* sense in all languages, and of course in the Bible. The earth *perished* relatively, but not absolutely under the deluge. Man *perishes* when he dies, relatively, but not absolutely. Leather bottles relatively *perished* when rent by new wine; but not absolutely, for they were of use for other purposes, &c. But I discover I am becoming tedious, and shall give place.

Dr. Virtuoso. I am pleased, brother Omicron, with the discussion, because various scintillations of knowledge are being elicited in the conflicts of mind. I never hear it thunder in the heavens but I see some new spark has been elicited. There, indeed, it is light first, and thunder afterwards; while amongst us little batteries, it is sometimes thunder first and light last, and sometimes it is all thunder, and no light, first or last. Still I think we have at present some light and a little thunder.

I am, indeed, one of those who would like to comprehend every thing; yet I am constrained to believe some things that I cannot fully comprehend. Still I hesitate to acquiesce in some of the arguments which I hear, because they appear to be more speculative, ingenious, and indeed, philosophical, than literally scriptural and evident. I see so much *Platonism* in these theories of "immortal souls," and abstract genii or disembodied spirits, that I fear it is all air-built and imaginative. Show me some analogy, some resemblance in nature, something in the Bible that clearly asserts spirits—disembodied, living, thinking, talking spirits—and then I will believe! Like Thomas, I want to see something. I have a great desire to know something certain about the dead—what it is they are, and what it is I must soon be. I find the old Bible silent on spirits altogether. The world was four thousand years without ghosts and departed spirits. But after Plato's time they came into Palestine, and seem to have spread rapidly. Do let us have some account of the origin, the first origin of this doctrine. Whence came it? Who first taught it? This might dispel our doubts could we find a place of beginning. I am far from being convinced, and so are some sitting round me here. I do hope, then, that if relief can be obtained for our doubts, it will be forthcoming soon.

Deacon Mutans. I concur with our brother who has just sat down. I am one of those inquisitive spirits who can never rest satisfied in doubt. I am never happy while in doubt. I desire light if it can be had. I read a book on the immortality of the soul, and the only one I ever read on that subject, and instead of settling my mind, it only shook it from its ancient moorings. It drew on Socrates and Plato more than on Christ or the Apostles. I am therefore constrained to sympathize with brethren Doubty and Virtuoso. Their difficulties are like mine. I think a spirit in man is a sort of abstract idea. And all the ideas of that class are evidently of the speculative and abstract character. I cannot trace it beyond Plato. I call for light, and I am thankful for it. Withhold it not, then, brethren, if you can communicate it.

Biblicus. I have much sympathy for my brethren, and am sorry

that they should have been so misdirected and imposed on by some pretenders to biblical and scientific attainments. These brethren are sceptical because of philosophy. *Philosophy doubts a spiritual system, but never originated it.* Open your Bibles, brethren, and travel with me to the land of Uz. Uz, you must know, was the name of Abraham's nephew, the son of Nahor, and settled in Idumea, and Job was a prince in that country. He flourished about the year 1520 before Christ, a thousand years and more before Socrates, and almost twelve hundred before Plato; and therefore full ten centuries before the age of philosophy and speculation began. One passage from Job will then suffice to explode all the assumptions of all those philosophers and sceptics, ancient and modern, Pagan and Christian:—"Then Eliphaz the Temanite answered and said, A thing was secretly brought to me, and mine ear received a whisper thereof: in thoughts from the visions of the night, when deep sleep falleth on men, dread came upon me, and trembling which made all my bones shake. Then a spirit passed before my face: the hair of my flesh stood up. It stood still, but I could not discern the shape thereof: a *form* was before mine eyes. There was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he putteth no trust in his saints, and his angels he charges with folly. How much less in those who dwell in houses of clay, whose foundation is in the dust; who are crushed before the moth."—Job iv. 12—19.

Now, I ask, whence came this spirit? Certainly not from the brains of Plato, Socrates, Pythagoras, Epicurus, or any of the Greeks or Romans. It is not the offspring of Egyptian, Chaldean, or Grecian speculation. It was, at least, as many years older than Plato as Job or Noah was older than Rome or Greece. I will not argue a point so manifest as this is. A spiritual system is then older than all human records. It was taught from the beginning of time. And hence Moses and Job were both in possession of the fact, that disembodied spirits there were who could hold some intercommunication with man. Again, the law of Moses, given by divine wisdom and authority, enacted against necromancy, familiar spirits, and all manner of devotion to such a class of agents as these. Did God legislate against ideal phantoms—nonentities? Certainly not. And what were all the ancient divinations and necromancies but systems of imposition and fraud, based on the revelations of spiritual existences, and the belief in the separate state? Necromancy, true or false, feigned or unfeigned, is a monumental evidence of the ancient belief of disembodied spirits, and of intercourse between men in the body and the spirits of men out of the body. I shall, therefore, henceforth regard it as a settled and incontrovertible fact, that the belief of human spirits existing out of the body came not into the world by philosophy, but by revelation. Indeed, no one well read in the true archeology of the world, has ever either propagated such an opinion or assented to it.

Dr. Doubty. May we not suppose that men imagined something of this sort? Has not imagination created a centaur, and a sphynx; and why should it not also create a ghost, a demon, and a devil? Besides, amongst the Asiatics, the figure personification was always a

favourite; and, by an easy transition from the seen to the unseen, the essences of all things received a local habitation and a name. Hence the polytheism of the old world—the shades of heroes, the guardian demons of illustrious men, angelic nuncios—with all the theories of familiar spirits, and spirits of divination, down to the necromancer, the sorceress, and the witch. Came they not all from the bold imagination of eastern poets? Who can prove they did not? For who of us has ever seen one of these infernals or supernals?

Bishop Omicron. I perceive, for some time past, a tendency to leave the proper premises, and to introduce a class of questions and subjects that months of discussion could neither develop nor settle. I must, therefore, request the speakers to confine themselves to what is in the Book itself, and to such portions of it as directly appertain to the point now in discussion. I must also admonish brother Doubty of the seeming impiety and disrespect of the Bible evinced in his assigning to imagination the power of creating “a ghost, a demon, and a devil.” This is disrespectful of the church and the Bible. For who that reveres the character of the Messiah, who had so much to do with exorcising demoniacs, and who was not only tempted by Satan, but so often spake of him, could treat the subject with even the appearance of levity or of scepticism. I trust brother Doubty did not intend to wound the feelings of any Christian in so unceremoniously, and with so much apparent scepticism, alluding to the arch-apostate and prime adversary of God and man! This is too grand and too awful a subject to be even adverted to with any other spirit than that of profound seriousness and gravity. As we cannot think that he intended any disrespect either to the faith, the good taste, or conscientiousness of the audience, it would be desirable that he avoid the appearance of it.

Deacon Equitas. I concur with the remarks from the bishop, and would desire that there be less allusions to philosophy and to mythology, and more to the Sacred Writings.

Biblicus. So far as arguments from the Scriptures are to be derived, I am of opinion that there are solid and substantial arguments against Sadduceeism, or materialism, to be deduced from demons, from Satan, and from all that is said of familiar spirits, soothsayers, and diviners. What stronger evidence of a spiritual system than the fact, that the Bible, Old Testament and New, so often speaks of familiar spirits, unclean spirits, wicked spirits, spirits of divination, demons, angels; and of those spirits as entering human bodies, and human hearts, and as being driven out, dispossessed, and compelled to speak and act as independent of man, as man is independent of them. Every demoniac mentioned in the New Testament, furnishes an argument for the separate state of spirits. Angels, indeed, are never said to enter into a man: they appear to men, stand before men, converse with men; but never enter into them. Not so demons and evil spirits. They do not appear to them, they do not stand before them, nor speak to them; but enter into them and operate by their faculties and members. Nor do they appear to enter only into their bodies, but into their intellectual and moral nature. They take away reason, and sometimes communicate supernatural powers and capacities. We might,

as it seems to me, as well deny there is any Satan, any personal devil, any angel, any order of incorporeal intellects, as deny the possibility or reality of demon spirits, familiar spirits, python spirits. To revive the recollection of some present, I will read one case, Acts xvi. 16: "As we were going to prayer, a certain damsel having a spirit of divination met us, who brought her masters much gain by soothsaying: she followed Paul and us, and cried, saying, These men are servants of the most high God, that show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the *spirit*, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." And so the gain of the masters, or the wages of her divination, departed. Can any thing be more evident from this case, than that there were real possessions of spirits, having more intelligence than men, and that they were under the control of the Apostles of Christ. One case of this kind, well authenticated, proves the system, and establishes in all sane minds, the fact of such classes of agents. May we not, then, build upon the recorded facts of demons and various spirits, neither embodied nor angelic, so often spoken of in the inspired writings, an argument as strong as any of those already offered; nay, as a "*Thus saith the Lord*," in proof of a world of disembodied spirits moving continually around us?

That demons and familiar spirits are the departed spirits of wicked persons, of dead men, is the most plausible hypothesis. This may be argued from various biblical statements and facts, such as:—

First. Familiar spirits were regarded as the spirits of dead men, and those who consulted them as consulters of the dead. Deut. xviii. 10, 11: There shall not be found among you, "*One who consulteth the dead.*"

Second. The practice of *necromancy* is as old as Egypt, and is denounced in the law. This was a system of prophecy supposed to be based upon free communications with the spirits of dead men. Exodus xxii. Lev. xix.

Third. Demons were always attached to sepulchres, tombs, and the graves of the dead, as the New Testament fully indicates, and for no assignable reason but because their bodies were there.

Fourth. Places devoted to destruction are said to be made "*habitations of demons*," or of the spirits of the dead. Rev. xviii. 2. The demons are there because their bodies are there.

Fifth. Hence arises their attachment to human bodies; to any sort of body in preference to absolute nudity: "*Master, suffer us to enter into the swine*," if you dispossess us.

Sixth. Angels have no desire for bodies. Now as there are no other spirits than the angels, and human, revealed to us, we have all reason to think that demons, never being called angels, are the spirits of dead men.

Hence I argue, that we have the strongest evidence of a separate state from the fact that we find in the Bible so many allusions to an intercourse with the dead, and such solemn prohibitions of the practice.

Deacon Equitas. This must certainly be added (for I think it is an unanswerable one) to the list of arguments against those speculations,

which make a man's soul a mere gaseous vapour, a puff of breath, dwelling in his lungs. Whether soul sleeping or gaseous spirits are the greater departure from reason and revelation, I shall not pause to inquire; but that neither have any countenance from religion or philosophy is most evident.

Dr. Doubty. I do not think that demons, ghosts, and pythonic spirits are any arguments at all. Prove that demons are spirits, evil spirits, spirits of dead men; prove that necromancy is prophecy dictated by familiar spirits. Prove that there are spirits at all, before you make an argument out of a legion of them! I do not wish to have a creed made out of ghost stories. I have too much philosophy in my constitution to admit of any such stuff. I believe that demons are diseases—physical maladies, lunacies. I could not believe that one spirit could enter another spirit, or a human body, and sport with its machinery—its hands, its feet, its tongue, &c. &c. I could as easily believe in Salem witchcraft, Papal miracles, and Mormon humbugs, as such dicta as I have heard on the present occasion. I would leave this church sooner than subscribe to such dogmas, I would not believe any pretended prophet, or even an Apostle, if he told me he had seen a familiar spirit, or had experienced a demon. I would ask my letter, and leave the church, rather than degrade myself by such a superstition. If we must have these opinions palmed upon us, *volens*, I say, give me my letter and let me be off!!

Order! order!! resounded from both sides of the house.

Bishop Omicron, rising, said—Brethren, I am sorry to hear such words fall from any member of this church as we have just heard from our too excitable brother Doubty. He is not now prepared to speak here; he is too much excited. It is out of order to say that he would not believe an Apostle, should he oppose his views of spirits, demons, &c. Is not this setting up his opinions above all human, above all divine authority? I never heard a pious and discreet man say that he would not believe the word of an Apostle, or the Bible, if it contradicted his innate or acquired notions of right and wrong, of truth and error. Such oratory is radically sceptical and indecorous in a Christian assembly. It is also as much out of order to ask for a letter from the church as it would be for the church to grant one to any member speaking so disrespectfully of the Apostle Paul or any of the Apostles. And to use such language, or to make such a demand to intimidate us, is of the essence of tyranny, and not to be endured by any community possessed of a reasonable measure of self-respect.

[At this moment Dr. Doubty left the house, accompanied by seven others, and with as disdainful and supercilious an air as could easily be conceived.]

Deacon Mulans arose to move an adjournment, but was overruled.

Bishop Omicron said there was yet half-an-hour on hand before the usual time of adjournment, and the assembly might use it as seemed good.

Deacon Equitas said he hoped the meeting would not adjourn under any excitement; and that as there were one or two persons present who sympathized in views and feelings with Dr. Doubty, he hoped that some brother would reply to so much of the objections of Dr. Doubty as were yet unnoticed.

Biblicus. The objections offered by our friend, who has just absented himself, were not arguments against our views, but against the language of Scripture. We have used Bible terms. "Demons," "evil spirits," "unclean spirits," "consulters of the dead," "divination," "spirit of divination," or "pythonic spirit," are of Apostolic sanction and use. And as to demons being diseases, physical maladies, lunacies, &c., it is so fanciful and unfeasible as scarcely to be worthy of reply. Did a legion of lunacies or maladies enter the swine, or beg not to be tormented before the time? Or did the dumb lunacy speak and utter divinations? &c. I could not consent to reason with any one on such fantastic assumptions. There must be some ingenuity, some plausibility, or some human authority attached to any proposition or assumption to merit a reply. I must, on hearing one of Dr. Doubty's philosophy, reason or declaim so illogically, and on seeing him act with so much passion and feeling, conclude that our arguments are truly irrefragable and convincing. But I would not be regarded as having at all exhausted my evidence, or even stated all my arguments; but it would seem that the present occasion calls for no more, and, unless on special request, I do not intend to occupy much more of your attention on the present occasion. A. C.

REMARKS BY THE EDITOR.

ELDER Storrs, who is referred to in this discussion, was originally a popular minister of the Baptist denomination. From some time about the year 1839 up to 1843, he was a Millerite of the first order, most dogmatical and positive in his assertions respecting the coming of the Lord. He has recently published his recantation of that theory under the title of *Mesmerism*; that is, being under the power of human (Mr. Miller's) instead of divine influence.

Some time during the years referred to, Elder Storrs published a series of seven discourses, to prove the non-existence of an intermediate state of conscious being between death and judgment; that both the righteous and the wicked, after death, are alike unconscious, and will remain so till the resurrection.

Several of the brethren who are public speakers in the reformation now pleaded for, took the same view of the subject; and in some congregations the subject was publicly discussed, to the great injury of the peace of many brethren and sisters, and at the same time, several churches, for a time, became disunited and unsettled in their communion. One thing is certain: this theory was not considered by the Holy Spirit to be a subject of edification to the first Christians; hence it formed no part of Apostolic preaching, teaching, or exhortation. If referred to at all in the New Testament, the evidence is on the other side of the question. The conclusion, then, of the soul sleeping, or being unconscious, especially as it refers to the righteous, who are all made partakers of the Holy Spirit, is a mere inference drawn from certain expressions, such as "fallen asleep," &c., which seem to favour the idea, but which never ought to be imposed upon any one as an article of belief. Such an imposition is rightly designated "Tyranny of Opinionism." Let the brethren who thus infer, hold their opinions as private property, and never seek to edify the church with such dry speculations. "Biblicus," who is presented to us in this supposed discussion, I understand to be brother Campbell, who, it will easily be perceived, takes the other side of the question, and contends for the doctrine of the conscious existence of the spirit of man either in a state of misery or happiness, immediately after death. Whether correct or not this is the view for which he contends. We have two or three more articles on the subject, which we intend to give; but whether the reader will be any wiser after than before they commenced, is a question all must personally decide for themselves. J. W.

TO YOUNG PREACHERS.

PRESUMING you wish, above all things, to benefit your fellow citizens, I hope you will suffer a word of friendly advice from one who has had many difficulties to encounter, in qualifying himself to be, as he trusts, of some little service to his fellow-creatures. When I retrospect my own career, as a preacher of the word, I see much to condemn, and I have been driven to the conclusion, some of my labour has been lost. If I had my time to spend again, I think my *style* of preaching would be different, in some respects, from what it was when I began. That you, my brethren, may understand me fully, I will present a few of the most common errors into which young preachers occasionally fall. You have seen young "circuit-riders," and others, commence preaching, with a remarkably small stock of knowledge; often having not been accustomed to good society, and of course, were very uninteresting persons: still, they *presumed* they were wise, and would put on more airs than a Newton, or a Milton, ever imagined, and in their discourses would use the personal pronoun *I* in almost every sentence; would condemn all the world but themselves; and would not let a congregation think of any thing but their own extraordinary powers. Such preachers, in plain language, are ignorant, self-conceited, pert and coarse fops, who deal too often in low wit and scurrility, and do little else but disgust cultivated society. They are more ready to attack Catholics, Calvinists, and Arminians, than men of riper years, and more knowledge, and much greater modesty. Indeed, in their efforts, they beget a vast amount of prejudice, and really do more evil than they will probably undo in half an age, even admitting they mend their manners. Such preachers are difficult to teach. They know so much, that they will seldom receive reproof kindly; and they generally take grievous offence at their superiors' attempts to improve them. Of this class, I have had to deal with not a few, and I have seldom found one who could bear correction kindly. These young, impudent, self-important preachers, began their labours before storing their minds with useful information, and by their insolence and animal passions, they have gained the flattery of a few ignorant old women, or giddy girls, and they have concluded they are great men. Amongst all my acquaintances, I know of but few *intelligent modest*, and *truly pious* young preachers. These are hard sayings, and I feel much humbled to make them, but the times demand it. Having shown some of the evils, it is, certainly, my duty to point out the better course.

In the first place, churches should educate the young men belonging to them, before permitting them to go forth to the world. This may, and indeed, *should* be done in the congregations. Let the young members study the Bible, history, languages, and every thing that will make them useful; let their "gifts" be exercised in the church, and when they have proved themselves worthy, it is time to commission them to bear the glad tidings to others. The practice of men commissioning themselves, and preaching "all sorts of doctrines," in "all sorts of styles," is a reproach on the good cause of our God. The evangelists office is the *most important* in the world, and strip-

lings, self-conceited, ignorant, and immodest old men, have no authority from the great Head of the church to exercise it. In the Epistles and Acts of Apostles, we have the qualifications of preachers clearly delineated, and by these heaven-inspiring rules should preachers be made.

I pretend not to argue, men who preach the Gospel are bound to be as well qualified when they commence, as they will be by many years' experience; still, there are certain qualifications which every one should possess before taking upon himself the evangelist's office. The holy Apostles were told to be "*as wise as serpents and harmless as doves.*" Should a man be allowed to preach without these qualifications? Yet it is not my opinion one preacher in ten fills out the picture. The cause of the Lord cannot prosper as it should, till special attention is paid to this subject.

It is certainly desirable that all men who are qualified should devote themselves to preaching the Gospel, and the churches should have an eye single to this matter. When young men give evidence of capacity to teach, they should be carefully educated in the school of Christ, and after proving themselves, they should be consecrated to the ministry.

Dear young brethren, will you give attention to the suggestions of your devoted brother, and be determined to show yourselves approved to God and all good men? Get wisdom, and in all your getting, get a large fund of knowledge, be content to tell the plain truth, without ostentation. Be humble, and act in the fear of heaven, and "you will save yourselves and them that hear you." T. FANNING.

THE TONGUE.—No. I.

THIS is one of the many subjects claiming our special attention. It is one too often overlooked by teachers of the Christian religion, and too little considered by the great mass of professing Christians. This, no doubt, by many, is one classed with the minor matters of the Christian faith; but with me, the Christian religion does not consist of minor matters in any of its various and interesting departments. I consider every thing pertaining to Christianity to be of vast importance, because our future and eternal destiny is most closely connected with every requirement of the New Institution, whether it respects the tongue, the eye, or any member of the human body, for we are required to glorify God with our bodies and our spirits which are his. When we surrender ourselves to the Son of God, we make an unconditional surrender of the whole man to his absolute government and guidance. We express a full determination to devote ourselves to his service, to obey him in all things whatsoever he has commanded us, he having bought us with the price of his own precious blood. We are his, yea, doubly his. Our responsibility then to serve him is great—awfully great. Our minds should be filled with solemn reflections upon this grand topic. Man is accessible in a variety of ways. The avenues through which Satan can approach his heart are multiform; he is vulnerable on every side; and is frail, imperfect,

and fallible. The Apostolic Epistles are filled with fearful warnings against sin in all its fascinating forms. There is a solemn admonition against the licentious use of the tongue—that small, though unruly member. The Apostle James has written wisely upon this point: his illustration of the intractability of this little member, is worthy of the Apostle—it is bold and graphic. God has never blessed us, nor will he ever bless us, for abusing any of the blessings and privileges he has been so kind as to confer upon us: he has always blessed us in the proper use of them. His comparisons are not dark and unintelligible: he selected examples well known to every one, the best calculated to produce deep and lasting impressions, and at the same time to exert a salutary influence upon the heart. “If any man” says the Apostle, “offend not in word, the same is a perfect man, and able also to bridle the whole body.”—James iii. 2. For the first example he selects the horse, and shows the manageableness of this noble animal. “Behold, we put bits in the horses’ mouths that they may obey us, and we turn about their whole body.” Here we have a large and apparently ungovernable animal to manage. We put a small bit into his mouth, and turn about his body whithersoever we please—and can we not govern the tongue, can we not silence this diminutive member? Can we not extinguish this little spark that kindles up the angry passions of the heart? Ah! it is an unruly member. “Behold also the ships, which, though they be so great, are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth.” Mark the great contrast between the unwieldy body to be governed, and the feeble power by which it is managed and turned about. A great ship rigged for the ocean, launches forth upon the fearful bosom of the briny deep, her wide spread canvass gathers the increasing breeze as she glides over the immense waters. The gale becomes more violent, the sails are furled, the tempest is fearful, whilst the lonely vessel in the midst of angry billows every moment threatening to engulf her beneath their mountain waves, is driven by the fierce winds of the angry elements, but the helmsman is at his post guiding her with all those fearful odds against him. But the tongue moves unimpeded, unguided, and unrestrained, amidst the angry passions that war against the soul. “Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth.”

THE ABUSES OF THE TONGUE.

In the days of the Apostles the false teachers used their tongues amiss in inculcating the errors of that age. The Judaizers offended in endeavouring to amalgamate the law of Moses and the Gospel of Jesus Christ; to blend the shadow and substance; to put a yoke upon the necks of the disciples, even the institution of circumcision. See Acts xv. Paul complained of such characters in his epistle to Titus. “For there are many unruly and vain talkers, especially they of the circumcision, whose *mouths must be stopped*, who subvert whole houses, teaching things they ought not for filthy lucre’s sake.”—Tit. i. 10, 11. Paul told him to “rebuke them sharply, that they may be sound in the faith.” Some of the Gentile converts, no doubt offended,

in *word*, by arguing the propriety and necessity of eating things sacrificed to idols, thus amalgamating Paganism and Christianity. We need not go back to primitive times to hunt up the many offences in word; we can find examples without number even in the present century. How offensive then must be the language of modern speculators to the ears of our heavenly Father, teaching their unauthorized speculations instead of the revealed truths of heaven. Forgetting the divine admonition not to be "wise above what is written," they bewilder the minds of men, and turn their hearts from the obedience of faith. We are not told to preach the opinions and speculations of men, but to "preach the Gospel," the word, and "not ourselves, but Christ Jesus the Lord." Has not the tongue been often and sippantly employed in pleading for nonessentials in the Christian religion? Has not the tongue been badly employed in nicknaming one of the positive institutions of heaven? Has not immersion been sometimes called a "human institution?" And have not those who thus nicknamed this institution, administered the same to individuals, rather than lose their converts? And is it not the custom of many preachers, when there are candidates for baptism, to use every argument they can against immersion, against which their minds and tongues have been so indefatigably employed? These actions, truly, "speak louder than words." What evils has the tongue not done? This is a question of some import. The tongue has divided households. It has broken the strongest cords of human friendship. Its foul aspersions have sometimes driven the innocent before the tribunal of human justice, to redress the wrongs inflicted upon their spotless characters. It has caused the innocent bosom to heave with the painful emotions of past injuries. It has made enemies of friends. It has thrown fire-brands into the church of God. It has cut assunder the strongest ties of Christian affection. It has broken up the peace and harmony of many a congregation. It caused the death of Ananias and a Sapphira. It has spoken oaths and blasphemous words as if they were just stereotyped from the fiery vortex where condemned spirits suffer the evil of their doings. It has sunk and is still sinking its millions down to the doleful and hopeless regions of perdition.

Have the evils of this little monster been magnified beyond the limits of verity? Facts respond in the negative. Our effort has fallen far short of enumerating the incalculable mischief of this little member. Should we not then guard the tongue and watch it most closely?

THE GOOD IT HAS DONE.

It has been the means of effecting great good. It has been employed in proclaiming the Gospel to the nations of the earth. It has repeatedly warned the guilty race of Adam of the fearful and certain consequence of an ungodly end. It has pleaded the cause of heaven before the rulers and kings of the earth. It has sung praises to the Lord of the whole earth. It has spoken of the unbounded goodness and philanthropy of God. It has pleaded for mercy and pardon through "the Mediator of the New Covenant." It has confessed the Son of the Highest before earth and heaven. It has contended

earnestly "for the faith once delivered to the saints." It has held up a blood-stained cross to a perishing world. May this tongue never falter in praising Emanuel. May it continue to speak the words of eternal truth. May it never cease to plead the noblest and best cause in earth or heaven—the cause of truth and righteousness—the cause of God, angels, and men.

G. B. M.

BOOKS.

It is chiefly through books that we enjoy intercourse with superior minds: and these invaluable means of communication are in reach of all. In the best books great men talk to us—give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter, though the prosperous of my own time will not enter my obscure dwelling, yet if the Sacred Writings enter and take up their abode under my roof, with Milton, to sing to me of paradise—Franklin, to enrich me with practical wisdom—I shall not repine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing*.

A GOOD DAUGHTER.

A good daughter! There are other ministers of love more conspicuous than her, but none in which a gentler, lovelier spirit dwells, and none to which the hearts warm requitals more joyfully respond. There is no such thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet, to whom the treasures of an obedient, affectionate, and God-fearing child has been given. But a son's occupation and pleasures carry him abroad, and he resides amongst temptation, which hardly permits the affection that is following him, perhaps, over half the globe, to be wholly unmingled with anxiety, until the time when he comes to relinquish the shelter of his father's roof for one of his own; while a good daughter is the steady light of her parent's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight and evening star. The grace, vivacity, and tenderness of her sex, have their place in the mighty sway which she holds over his spirits. The lessons of recorded wisdom which he reads with her eyes, come to his with a new charm as bleuded with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom, which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered, because they are unpretending but expressive proofs

of love. And then what a cheerful sharer she is, and what an able lightener of her mother's cares! What an ever present-delight and triumph to a mother's affections! Oh, how little do those daughters know of the power that God has committed to them, and the happiness God would have them enjoy, who do not, every time that a parent's eye rests upon them, bring rapture to a parent's heart! A true love will almost certainly always greet their approaching footsteps. But their ambition should be, not to have it a love merely, which feelings implanted by nature excite, but one made intense and overflowing by approbation of worthy conduct; and she is strangely blind to her own happiness, as well as undutiful to them to whom she owes the most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and full echo of filial devotion.

INFANT BAPTISM PROVED.

THE Rev. Benjamin Francis, once offered to give a Bible to a poor woman of London, who was a Pedobaptist, provided after a month's search, she should produce one text in favour of infant baptism. The woman returned him the thirteenth verse of the second chapter of the first of Peter:—"Submit yourselves to every ordinance of man for the Lord's sake." Decidedly the most relevant text we have met with! He gave her the Book.—*Christian Intelligencer*.

THE ERRING.

BY JULIA A. FLETCHER.

THINK gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour;
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
Oh, do not thou forget
However darkly stained by sin
He is thy brother yet;
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot,
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
Thou yet may'st lead them back,
With holy words, and tones of love,
From misery's thorny track:
Forget not thou hast often sinned,
And sinful yet must be;
Deal gently with the erring one,
As God hath dealt with thee.

THE BIBLE.

WE are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to

it, if it be really what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read it. And at the same time look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you as good seed in the ground, bringing forth fruit unto eternal life. Only take care *not to separate God from the Bible*. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, "the joy and rejoicing of your heart." The best advice which any one friend can give to another, is to advise him to consult God; and the best turn that any book can do its reader, is to refer him to the Bible.

ORIGINAL COMMUNICATIONS, &c.

FRAGMENTS OF MORAL PHILOSOPHY.

No. II.

OUR disordered world is a scene of marvellous activity. The theatre of time is continually darkened by hosts of moral agents, big with all conceivable schemes, and agitated by every variety of passion. Scarce have we time to survey the postures, situation, and emotions of one troop, when it is pushed from the stage, and succeeded by another equally ardent in the energy of evil, and equally swamped in the vortex of dissipation. The almost infinite activity of evil, the resolute propagandism of wickedness and folly, calls with a loud voice on all that are halting, to *choose a side* and pursue it with indomitable perseverance. Those who will not earnestly labour either for God or the devil, in extending the dominion of truth, or widening the range of falsehood and impiety, *have no business in a world like ours, and ought to be outlawed and banished to some other province of the universe.*

In an ancient song of great beauty, there was a burst of terrible imprecation which fell in crushing power upon a certain class. "Curse ye Meroz, said the angel of the Lord; Curse ye bitterly the inhabitants thereof, because they came not forth to the help of the Lord, to the help of the Lord against the mighty." Well might the emphasis of such a curse fall upon them in thunder. *It was a question of patriotism.* The land of their nativity was perishing through foreign domination. An iron despotism was crushing out the souls of the people and exhausting the resources of the land. Under such circumstances all the magnanimous and lion-hearted of the land were congregated in martial glory, to strike a grand blow for the recovery of blessed freedom. Determined to purchase liberty for the country through their own blood; and the blood of their oppressors might flow in a mingled river. *It was a question of religion.* The land was

defiled with idols and polluted by dark groves of godless solitude, where mysteries of iniquity were enacted. So that all who had any reverence for Jehovah, the living and true God, were expected to arise in the grandeur of moral enthusiasm, to assert the honour of God, in holy jealousy, for his truth and purity.

O Meroz, Meroz, well might the angel of the Lord smite you with the agony of a deep and devouring curse, when you had neither patriotism nor devotion, no chords in your hearts that responded to electric voices of country or of God! Why did you not arise from such criminal lethargy? Every thing else was awake. The stars in their courses fought against your enemies; the elements of nature frowned upon them in wrath and pursued them in vengeance; the great universe of God offered them no refuge; the angels of the Lord were encamped in your behalf; all their horses and chariots of fire flashing in their empyrean. But though your God and his vast universe were awake; though your angels, your brethren, and your mountain streams, all call upon you to arise, you slumbered on in a ghastly trance! Miserable wretches, it would have been a less guilty course had you fought on the other side!

The descendants of Meroz are still very numerous, and much distinguished by soulless apathy, as their ancient progenitors. Though surrounded by moral scenery of the richest order, no emotion is visible. The great agony and struggle of this mortal life gives no stab to their selfishness. Sluggishly they look on the strange battle between light and darkness, but the trumpet voices on each side of the warfare, have no kindling power to quicken them into action. The blood stagnates in their veins, their sensibilities are covered with thick-ribbed ice, they are content to slumber away their existence in the air of a calm dead sea, where there is neither life nor motion. Such is the repose of the charnel-house, and the tranquillity of desolation. But let them not imagine that the eating of this deadly narcotic drug will deliver them from responsibility. The curse of the angel may not be heard in their ears, or striking on their hearts now, but there will come a time, when a world-awakening blast will terminate every trance either of guilt or of folly, and startle all orders of being into consciousness so intense and revealing, that torpor will exist no longer, and all hidden shapes appear unmasked.

Other ages have been more remarkable than the present one for the tempest rush of tremendous events, and the storm of actual warfare—but never was there one like ours in the energy of preparation. All the powers of heaven and hell, light and darkness, good and evil, are ramping on the earth and in the air, preparing artillery for a conflict which will be desperate and final. Some of the agents have their faces lighted up with the divine inspiration of hope, and are growing in the sunlight-splendour of truth and heaven. Others are dark in the concentrated malignity of immortal hate and collected despair, settled at the centre. But all are in earnest. For there is a consciousness that the approaching shock of battle will finish the sublime antagonism, of which our earth has long been the theatre. And if the combat has the destiny of our race suspended on the issue, well may the notes of preparation enflame the holy with superhuman heroism, and gird the lost with frightful despairing energy.

But what shall be done with those who are neither cold nor hot? An exalted being has declared that he will "spue them out of his mouth." The language surely conveys the idea that their condition is loathsome and disgusting, reprobated by God, and nauseating to reflective men. Oh that our voice might reach some in that house of plague and ulcer, to create a yearning for the mountain breeze and the incense of the morning. If any such are partly disposed to arise in human dignity, let them not imagine that they can do little, that their agency will be unfelt, or their works swallowed in oblivion. A good work performed with a sanctified motive, cannot perish. It has inherent, indestructible vitality, and is inscribed in the imperishable archives of eternity. It may, in the performance, make but little noise or bustle among men, but its agency, though noiseless, is wide and salutary. It spreads and multiplies itself over an immense circumference, and the circles that are created reach the very centre of being. The good man who is blessed in his deed, sounds no trumpet about it, but it cannot remain a secret. The hills whisper it to each other in gladness, and look loftier and greener in the conference. The fountains of nature sparkle with intelligence and breathe it in melody to the valleys, as they rush on their joyous journey. Old ocean receives it, and lifts up the voice of his solemn bass on high. It mounts in a torrent of music to the throne of God, and the burning seraphim give it a place in those sublime songs which so often murmur in the ears, and elevate the heart of the man who is looking heavenward.

LETTER TO A. CAMPBELL.

Bethany, Virginia, February 29, 1845.

MY HONOURED AND DEAR BROTHER.—That which is good ought not to be procrastinated; and so I give you here in writing a declaration that I desire to be henceforth a member of your church—to be one of the disciples of Christ, not only in name, but in deed and in truth. I have read to you what I have spoken when I joined the Methodist Episcopal Church at Covington, Kentucky, and what I had written to the dear brother Drury, when I wished, on October 16th, last year, to be immersed. If I had been acquainted with the principles of the church of the disciples, as I am now, I would, while at Covington, have been a member of this church, whose end and aim is to restore primitive Christianity, and which is built upon the only true foundation, namely, the sacred writings of the Apostles and Evangelists.

To become a Christian, such as the primitive Christians were, has long since been the desire of my heart. I aspire to the highest attainments of Christian perfection, and wish to consecrate the remainder of my life to the Lord and his service. I desire to live henceforth to him who died for me.

I know without him we can do nothing; and our most serious purposes are in vain without the assistance of his Holy Spirit; but this assistance of his Holy Spirit he has promised, and so I hope and expect I will obtain my end, and all will be well. "He that hath not

the Spirit of Christ is none of his." The Spirit of Christ is a spirit of love and charity.

Since my arrival at Bethany I have been refreshed in my spirit, and have enjoyed the fruit of true Christianity. I cannot be thankful enough to the Lord, who, at the end of my wearisome pilgrimage, has given me at Bethany a place of rest, and a time of precious refreshing before I return home.

The Lord, in his wonderful providence, has for a time separated me from them who are nearest and dearest to me, and has brought me to America, that I should come nearer to him; and all that I have experienced must contribute, that the world become crucified to me, and I to the world; and after the Lord has performed his design, and obtained his aim, he has given me in his boundless mercy a time of refreshing, and I doubt not that he, in my old age, yet will make me useful and fruitful. In what way and manner that will be, I leave to him; but I will be faithful, and do what is in my feeble power to promote his cause, to restore true primitive Christianity in myself and in all upon whom it will be given me to have any influence.

The church of the disciples is rapidly increasing, and I am sure it would yet more increase if its principles were better understood and more generally known. May the Lord use me as a blessed instrument to promote his sacred cause in a way and manner well-pleasing in his sight! Your humble and affectionate brother in Christ,

GERHARD STOCKFELD, called GER BEN JOCHANAN.

REMARKS BY A. CAMPBELL.

WE have received a very great gift from the Lord in receiving this truly excellent brother into our community. Three years since he knew not a word of English, having then arrived in the United States. Already he reads, writes, and speaks our language in quite an intelligible and respectable style. He has read much English poetry as well as prose, and that with much critical discrimination. He is, indeed, an eminent scholar, very conversant with the ancient languages—Hebrew, Greek, and Latin—and can teach various modern languages. He is now imparting instructions to students here in Hebrew, German, and Italian. Classes in Hebrew and Italian are now formed in College, to which he is now imparting instruction. French and German were taught before his arrival.

We should be glad to secure his services here for a considerable time, but he is anxious to return to his own beloved Prussia. He is intimately acquainted with many of the most eminent living men in Prussia, Holland, and Germany. He has several near relatives in the evangelical ministry of Prussia, to whom he is anxious to impart all that knowledge of original Christianity which he has acquired and is acquiring here. We pray and hope that he will yet be an instrument of much good to his countrymen, and be as distinguished in fruitfulness as he is in intelligence, godly sincerity, and piety.

THE first printed book, was the vulgate edition of the Bible in 1463; the second was Cicero de Officiis, in 1466.

TRACTS FROM NEWBURGH.

Newburgh, May 12, 1845.

MR. EDITOR.—We have no brother in the congregation here of the name of John Duncan. The statements contained in his communication, as given in the last month's *Messenger*, are however correct; only we demur a little at his saying we have received "a share of the mind of A. Campbell and others." "We think we have the mind of God." Still we are much indebted to the writings of "Campbell and others" for the assistance which we have derived from them in our attempts to understand the Scriptures.

I have sent you the series of tracts published by one of the brethren, which, if you think it would do any good, you can publish in part or in whole, in the *Messenger*.

Last volume of the *Messenger* we had six copies per month; this present one we shall probably have twelve. We were much pleased with the family conversation from brother Campbell's pen, and should rejoice to find one in every number.

Yours in the patience and kingdom of Jesus, DAVID LAWSON.

TRACT, No. 1.

REGENERATION.—HOW IS IT EFFECTED?

BELIEVED FRIENDS.—You must be born again. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5.

Popularly, *Regeneration is deemed a power or disposition to believe the Gospel wrought in the heart by the Holy Spirit.*

But if regeneration *is in order to believe the Gospel*, then we must be regenerated *before* we can believe the Gospel. The Scriptures, however, teach that sinners are regenerated or converted *by believing the Gospel*. Thus, James i. 18 says, "Of his own will begat he us by the word of truth." See 1 Peter i. 22—25; 1 John v. i.

Again, this view sets aside what Jesus says is *absolutely necessary* in order to regeneration—baptism in water.

Many say, "We are saved by faith alone." Jesus says, "He that believeth and is baptized shall be saved." Thus, whereas, men say that regeneration can be effected without faith in the Gospel, or baptism in water; the Word of God proclaims to his people, "*You are the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ.*"—Gal. iii. 26, 27.

No man knew this way of salvation before Jesus Christ rose from the dead. The Apostles did not—no, not even Peter. (Luke xviii. 31—34; Matt. xvi. 21, 22.) No marvel that it was to Nicodemus as mysterious as the blowing of the wind. Blessed be God that it is by the Apostles made plain to us who believe and obey the Gospel. (Rom. xvi. 25, 26.)

The water is placed before the Spirit because a man must be born of his mother before he can be born of his father; they are joined

together because baptism is of no use without previous faith in the Gospel.

Regeneration, then, is effected by faith in the Gospel, and baptism in water, in the name of Jesus. He who believes and is baptized is regenerated. We know that this *view* is opposed to the practice of infant baptism, and to the doctrine of justification by faith alone; but we shall shew that these are ~~unscriptural~~ in our next tracts.

The reader is requested to ponder every sentence.

TRACT, No. II.

INFANT BAPTISM.—IS IT FROM HEAVEN OR OF MEN?

BELOVED FRIENDS.—Those who hold it is from heaven, say,

First. Although there is neither precept for, nor example of, infant baptism in all the New Testament, yet the same thing may be said of female communion.

Second. That households, probably including infants, were baptized by the Apostles.

Third. That God once put infants in his church, and Jesus said, "of such is the kingdom of heaven."

Fourth. If we expect to associate with infants in the church above, why refuse to admit them into the church below.

We who hold that infant baptism is of men, reply,

First. An example of female communion will be found in Acts i. 14: "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." Compared with chapter ii. 41, 42: "Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers."

Second. It cannot be proved that there was a husband, far less an infant, in Lydia's household; and with regard to Cornelius, Stephanus, and the Phillippian jailer, their whole households are said to have heard, believed, rejoiced, and done things that infants cannot do. These are the only household baptisms mentioned in the New Testament.

Third. By making faith the door of the Christian church, God effectually excludes all who cannot believe. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the *door of faith* unto the Gentiles."—Acts xiv. 27. Let the reader carefully observe, first, That regeneration is absolutely necessary in order to enter the **CHRISTIAN CHURCH**. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John iii. 5. Second, That regeneration is effected by believing the Gospel. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James i. 18. "Being-born again, not of corruptible

seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. And this is the word which by the Gospel is preached unto you."—1 Peter i. 23, 25. "Whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1. Now lay these two undeniable scriptural truths together, and the product is an evidence as incontrovertible as a mathematical demonstration, that infants cannot possibly enter into the Christian church.

Fourth. With regard to associating with infants in the church above, we expect to be eternally with many who never were in the Christian church, such as Abraham, David, Samuel, &c. Besides answering the inferences of infant baptizers, we proceed to observe,

Fifth. That God has positively repealed the principle of flesh, and established the Christian church on the principle of faith. "Now we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that *was born* after the Spirit, even so *it is* now. Nevertheless, what saith the Scriptures? CAST OUT THE BOND WOMAN AND HER SON; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."—Gal. iv. 28—31.

Sixth. Unconscious infants cannot live in the Christian church, because faith is the principle of Christian life. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. No sensation, no animal life; no faith, no Christian life. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii. 6, 7. Why put infants into a kingdom of an entirely spiritual nature, whose every blessing is enjoyed, and whose every duty is performed by faith. Christians become the children of God, live, walk, and stand by faith. "Now the just shall live by faith."—Heb. x. 38.

Seventh. 1 Cor. vii. 1—14. On this passage, observe, first, The church had written to Paul to know whether the members among them who had unbelieving wives and husbands should leave, or put away these unbelieving relatives, verse 10, 11. Second, Paul replied they should not, verse 12, 13. Third, The reason is, believers sanctify unbelieving relatives so as to make it lawful to dwell with them, verse 14, first clause. Fourth, The proof is, that the children of Christian parents are not unclean, but holy, so that Christian parents can without sin dwell with their children, verse 14, last clause. Now if these children were not baptized members of the church, Paul's argument is forcible and convincing, but if they were baptized, or members of the church, his argument is a complete failure, because the church could have replied, "Though *we* dwell without sin with *our* children, that does not prove that the members among us who have unbelieving wives and husbands can dwell with *their* relatives without sin, for *our* children are baptized members of the church, but *their* relatives are not." Paul writes "your children," see verse 14, last clause; infant baptizers read "their children," see Barnes and others on the place. Paul means the children of the church generally; they mean the

children of the believers and unbelievers. It is infant baptism that occasions their strange mistake. May their eyes be opened at last.

Eighth. Consult your Bibles and you will find that, first, Baptism is for the remission of our own sins. (Acts ii. 38; xxii. 16.) Second, Baptism is for the commencement of a new life. (Romans vi. 4.) Third, Baptism is for the privilege of worshipping God. (Heb. x. 22.) Fourth, Baptism is for the answer of a good conscience. (1 Peter iii. 20, 21.) Consult your reason and you will find, first, Infants have no sins of their own to be remitted. Second, Infants cannot commence a new life. Third, Infants cannot worship God. Fourth, Infants have no conscience, good or bad. Thus while baptism is of no use whatever to infants, it makes void the law of God as respects believers. This making void the law of God with traditions of men, is a very great evil, as we learn from Matthew xv. 1—9; Mark vii. 1—13.

Ninth. By not baptizing our infants we do them no harm; for no right-minded person will say that infants dying unbaptized will therefore perish. But if salvation in the case of adults depends upon being baptized after believing the Gospel, as appears from Mark xvi. 16, compared with John iii. 5, and many other passages, then by baptizing our infants we peril their everlasting welfare, because they may refuse to be baptized after they believe the Gospel, on the ground that they were baptized in infancy.

The reader is requested to take the Bible, and examine all the passages referred to, in their connexion.

[Tracts iii. and iv. shall appear in our next.—ED.]

CHRISTIAN LIBERTY.—No. I.

LIBERTY! There is electric influence in the very name. It is a clarion tone which quickens pulsation, and animates the current of life—an authentic voice from heaven which meets a response in the innermost deep of every human heart. The sublimest visions of the poet; the most salient declarations of the orator; the brightest pages of the philosopher—have received their most intense life and lustre from the inspiration of the theme. Even the memorable spots where men have gathered together to deliberate upon their freedom, or to struggle for it in the crimson field, have been sanctified as sacred ground, only to be trodden with blended feelings of rapture and of reverence.

But the questionable and precarious liberty of the *natural man*, is not our present subject. We design to examine the liberty of the spiritual man—the man who has been regenerated by the truth and Spirit of the living God. Emancipated from the slavery of sin, from the fear of death, and at the same time confirmed by the abiding witness of the Holy Spirit, and animated by the hope and certainty of eternal life. Christian liberty, is our subject, in its nature and boundaries, and as we think that its essential characteristics may be best developed in connexion with its necessary limitations, without preliminaries we will proceed in an earnest investigation. The following is

the method which commends itself to our judgment, arising from the nature of the subject, and adapted to the evils of our age.

Christian liberty is characterised and limited in the following manner:—

First. It embraces the right of private judgment, of individual examination, in opposition to Rome.

Second. It comprehends the spirit of reverence in opposition to France.

Third. It recognizes the duty of holiness in opposition to the Antimonianism grafted on the Genevan stock.

Fourth. It is conformable to the dignities of government appointed by the Supreme Lawgiver, and endorsed by the necessity of reason.

Fifth. It is incompatible with the war-spirit of the world and apostate sects.

First. It embraces the right of private judgment, of individual examination in opposition to Rome. In opposition to Rome reinforced by Oxford, we stand up for the sacred liberty of private judgment. "The Bereans were more noble than those in Thessalonica." In what consisted their nobility of mind? Was it in relying implicitly on Apostolic authority supported by miraculous power? No! This was indeed the startling impulse by which they were awakened, but they rested not until the documents of appeal were fully examined. Daily the solemn and searching investigation was carried on, till full conviction was the result. "Therefore many of them believed," and believing, they obeyed the Gospel, and received the freedom of the family of God. When the great Apostle of the Gentiles, beheld in prophetic vision the impending cloud of ruinous apostacy which would break upon the church, he directed young Timothy, and through him all the faithful in every age, to the grand and exclusive preservative, which might save them from all the inroads of superstition and iniquity. The *Holy Scriptures*, able to make wise unto salvation, all given by inspiration of God, consequently profitable for doctrine, for reproof, for correction, for instruction in righteousness, calculated to perfect the man of God, and furnish him for every good work. True! exclaims an insolent proscriptive priesthood, consolidated into a strong hierarchy. But these doctrines are hard to be understood, and if the unlearned venture on such forbidden ground, their guilt will be their condemnation, for they will rest the word to their own condemnation! We alone have the celestial keys, and will only open to those who will blindly enter our sanctuary. Must this be so? Shall a gloomy and ferocious body, in whose cold shade virtue languishes and individuality expires, become the keepers of our conscience? Avaunt! in the name of God!! The light of his countenance shall stream directly down to our hearts, lest you turn it into darkness. Interpose not your desolate shadows between us and the sunshine of heaven, for that responsibility which is grained in our nature demands the work of personal investigation. You have in all ages poisoned the waters of life, though serving up the mixture in a golden chalice. We thirst! and our moral instinct urges us to drink the springs of happiness and hope, pure at the fountain. We must, then, hold fast the all-sufficiency of the Word of God, in connexion

with individual examination. Let us now listen to the language of Professor Vinet, a man of the highest order of mind:—

“In religion, upon all systems, a place must be found somewhere for the principle of *examination*. At the least and lowest, a man must examine to know whether he may believe without examining. The Roman Catholic examines as well as the Protestant. He examines the grounds of the authority to which his church lays claim. Till he arrives at a full conviction of that authority he proceeds as a Protestant—he is a Protestant. The examination which he has to make, embraces a large number of very great questions. It would be difficult to say what questions are not here implied. The whole space that lies between the philosophy of mind, and the history of man, with all that those terms comprehend, becomes in successive portions the field of investigation. The questions arising are of such a nature and of such difficulty, that an authority, if there were one, would not be too much for their resolution. But there is not an authority. We are only in search of it. Authority cannot be founded upon authority. There is the Scripture. Very true. But to send us all alone to the tribunal of the Scripture, to give up the question to be settled between the Scripture and ourselves, involves the admission, that *we have the right of determining for ourselves the sense of Scripture*, without appeal to any authority over us. This would be precisely to grant that which in the system of authority is peremptorily denied us. Try you then to understand *how* that could be granted to us *for one time* which is to be refused us for ever afterwards, and *how* to escape the consequence, that the entire system of Protestantism is included in this your temporary admission. But may we not have recourse to the Holy Spirit? Be it so. We must admit then that there is a Holy Spirit—that there is an action of the Spirit of God upon the spirit of man. Observe, it must be the individual man; for in our supposed case it is an individual who is seeking and examining. You admit, then, that the Spirit of God condescends to hold immediate communion with an individual of mankind. But if that be possible once, it is always possible. Henceforth, then, authority is useless. The Holy Spirit takes the place of the church. This, however, is what cannot be granted us by those who maintain the principle of authority. It follows by the strictest necessity of reasoning, that they must put the Holy Spirit under arrest for the benefit of the church. Then they send us inquirers to natural reason, and to science one of the acquisitions and instruments of reason. Upon reason is thus thrown the answering of a great number of questions, as I have above said, of such a nature and of such difficulty, that it is quite inconceivable why authority has not at the very first applied itself to the solution of these questions. This is an enormous imperfection, an incomprehensible chasm in the system. If a man be capable of arriving by himself at the solution of those difficulties, surely he is capable by himself of arriving at the true sense of Scripture. Suppose that natural reason renders some men capable of resolving the questions, the number of such men is extremely small. There is an immense number of minds to whom such an achievement would be quite impossible. Yet they need to be convinced of the church's authority, for the church is the

pillar and ground of the truth, by its determining always and in every case the meaning of the Divine Oracles. The Scriptures and the Holy Spirit being discarded as to all men, reason also, to all probability, certainly to the vast majority, what remains, upon what principle can we proceed to confide in authority? The whole of the most important interests are thrown upon *chance*; the accidents of birth and the impressions of childhood. Set aside this absolute incompetency and there is nothing but *Protestantism*—Protestantism to the end. We are irrevocably Protestants; not as a thing of result, the effect of a process of examination, but by the very fact of examination itself. Here, then, is the alternative, and it cannot be eluded. We must never examine, no not for a moment, or we must always examine.*

Leaving the Professor, who has occupied one part of the ground in a masterly manner, we will glance at another which came not within the scope of his inquiry.

1. Christianity is supported by an amazing chain of evidence. From the time when it sprang fresh and unsullied from God; the arguments for its celestial origin and healing virtue, have been continually accumulating. It was demanded by the yearning of human nature, partially enlightened by patriarchal fragments. It appeals in confidence to a series of miracles, sublime in scale, and benevolent in character. It points to witnesses of unimpeachable character, whose testimony was guaranteed by transcendent holiness of life. It contains predictions which are daily receiving their verification, the manifest fulfilment living before our eyes in the records of time and providence. Its provisions are strikingly congruous with the condition and wants of humanity. Its morality is of the purest character, at once lofty and practical. Now, why has God given such an opulent blaze of evidence, in all its supernatural, historic, and moral varieties? Surely for the conviction and consolation of every class and order of intellect. This provision, then, by moral necessity, involves the solemn duty and high privilege of individual examination.

2. God has been bountiful to man in his organization. His mental and moral faculties are finely balanced, and in their marvellous construction manifestly adapted for acute investigation and comprehensive range. Besides a class of perceptive powers which accumulate the necessary materials for every mental process, he has causality and comparison, by which his materials are classified according to their origin and nature, and the work of analysis and synthesis carried on according to the laws of logic. In addition, his ideality, wonder, and veneration, crave for the beautiful, the profound, and the divine. How monstrous would it be then, if after the gift of all these high endowments, there were no rich field for their appropriate exercise. Is it not obvious that our faculties are exquisitely adapted to the books of creation, providence, and redemption—those eternal chronicles of majesty and mercy, written by the finger of God, and illuminated by his effulgence. Such being the case, we maintain that the right of private judgment, the duty of individual examination is proclaimed

* Professor Vinet's Review of Pascal's Thoughts in the Semeur.

in a commanding voice from every province of Christian evidence, and responded to by every faculty of the mind.

Second. It comprehends the spirit of reverence in opposition to France. France has been the great arsenal where the weapons of impiety have been accumulated and envenomed. It is true, that Germany has almost reached the same godless province, but it has gone by a different road, and can more easily return to the celestial regions of faith and hope. Christian liberty is not licentiousness, it reposes upon foundation principles. Certainly among the virulent diseases of our age, that is one of the most hideous in its symptoms and deadly in its consequences, which would dethrone the Eternal, and smite the universe with palsy. There must be some impassable limit, some boundary wall to the human understanding—some code of ultimate principles which may give at once joyous exercise to the keenest intellect, and deep repose to all the moral feelings. Some substratum of moral granite, strong enough in conformation, to bear without sinking the temple of human destiny. Were this not the case, like the demons of the Jewish age, we might wander over the earth seeking peace and finding none, and the mysteries of life and death would drive us into madness and despair. Now in giving man a revelation concerning subjects which transcend human reason, and which never could have been discovered by unaided intellect, it is in strict harmony that many of the things disclosed should still remain mysterious in their nature. It is to the glory of the Ancient of days that a plan of salvation emanating from him should be stamped with his sublimity and grandeur. It is calculated to give increasing confidence to the mind of man who is seeking imperishable realities. For be it remembered that a bare system, containing nothing inscrutable to humanity, would have created doubt and awakened suspicion at once. It might have been argued with much force that a remedial system never elevated above the level of human understanding, might be devised by man, and thus one strong argument for Christianity would not have been in existence. It is further in harmony with all man's nobler faculties, mental and moral, that he should have range among themes of vastness and splendour, where the mind may be at once attracted and restrained; elevated by mysteries of power, wisdom, and love; and prostrated in voiceless emotions of wondering fervour and adoring joy.

Having therefore decided by earnest examination of laws of evidence, moral and historic, that Christianity is from God, and having, in the second place, by reasonable exegesis—by the application of acknowledged principles of interpretation, discovered what is the mind of the Holy Spirit, who has spoken in the inspired document, *the preliminary work of reason is done*. We have no liberty to try the facts and principles of the divine testimony by the measure of human reason. Such a process is alike destitute of wisdom and of sanctity. It would be difficult to determine whether ignorance or impiety is most prominent in such suicidal conduct. All the statements in the hallowed book must be received on the authority of the Supreme Lawgiver, as inviolable rules and immutable principles, not to be doubted by reason or disturbed by earth or by hell. Our liberty, then, is not the profane madness, the infidel licentiousness of those

who would invest reason with the attributes of divinity, and yet leave her so blind and powerless, that nothing can be distinctly discerned or definitely settled. It is not the frenzy of those who would invade and usurp the province of the Godhead, only to destroy the wall of demarcation between truth and falsehood, and transform light into darkness. No! It is the sober freedom of ransomed children whose joy is chastened by reverence, and whose liberty is regulated by law, which law is the expression of light and of love.

"Where the Spirit of the Lord is there is liberty." Yes, the sacred freedom, the solemn tranquillity, the deep and holy joy of spirits emancipated from slavery, and preserved in childlike humility and lowly adoration, by the retrospect of the past and the anticipation of the future.

(To be concluded in our next.)

OLD HUNDRED.

THE music in harmony of four parts of this venerable and deservedly popular church tune, was composed by Claude Goudimel, about the year 1544. The composer, who was chapel-master at Lyons, France, died in 1572, a victim to religious opinion. The harmony of his hymn has since been altered, (not for the better), as may be seen by comparing the same as arranged in the present collection of church music with the original. It is a popular music-historical error, that Martin Luther was the composer of this noble choral.

LETTERS TO THE EDITOR.

Halifax, May 15th, 1845.

DEAR BROTHER WALLIS.—As you request the elders of churches, and other influential members of congregations to furnish you with intelligence respecting the progress, &c. of the Messiah's kingdom, I now send you the following.

As a congregation, I fear we are not sufficiently alive to our duty toward each other, and toward the world; nor to our privileges as saints. We have been too apathetic respecting the multitudes of our fellow men who are perishing for lack of knowledge, and that too whilst we were in possession of a key to unlock the treasures of divine love, which it was our duty to use, and exhibit those treasures to their admiring gaze, calling upon them at the same time to partake thereof freely, without money and without price. Well, it is said that a knowledge of the disease is half the cure; so, as some of us, at least, are sensible that we have been remiss, I hope that for the future we shall be more attentive to our duty. We have not had any additions to our number for some time, excepting two who had forsaken our communion, but have confessed their error and returned.

For a considerable time we have been without officers to overlook the congregation, which has been felt by many to be a great drawback upon our exertions, and injurious, I fear, to the spiritual-mindedness

of some. But this defect in our constitution has, I trust, now been remedied; for after mature consideration two brethren have, by the unanimous consent of the congregation, been appointed to the work, and two other brethren to take charge of the funds, and look after the poor. I have also the pleasure to inform you that a small congregation has been formed in the large and important town of Bradford; their present number, including one from Halifax and one from Harrogate, who reside in the neighbourhood, is ten. Being invited to pay them a visit, with a view to their scriptural organization, I accordingly, in company with another brother, visited them on Lord's day, April 20, and was much pleased with their love, intelligence, and hospitality. They evidently have learned some important lessons from the Word of divine truth, and are desirous to be built upon it alone. In the afternoon the order of a Christian church was briefly stated, and exhibited in the fellowship, the breaking of the loaf, and the prayers; a goodly number of the brethren being present, five having arrived from Cleckheaton; and a very solemn and refreshing opportunity it was found to be. The Gospel was then proclaimed, there being several present who had not obeyed the Lord: they heard the "one Lord, one faith, one baptism," stated, with great seriousness and attention. I hope it will be to them the savour of life unto life. The meetings are conducted in one of the brethren's houses; but they are intending to take a room as soon as they can meet with one suitable and convenient. May the lovely principles of Christianity be constantly exhibited in their lives, so that many may "take knowledge of them that they have been with Jesus." The request respecting the evangelists shall have our attention. The brethren here are much pleased with the alteration in the size and arrangement of the *Messenger*. Several more have commenced taking it in.

Yours in the hope of the Gospel,

J. WILSON.

New Zealand, August 29, 1844.

BROTHER WALLIS.—May mercy, peace, and love, be multiplied to you through Jesus Christ our Lord. My object in writing to you is to inform you that I left my native country on the fourth of July 1843, and arrived here on the second of November following. I have not much at present to say about the country, things appear to be in a very unsettled state. When I arrived, there was not one Christian disciple to be found in this part of the Island, and I am much persecuted for assuming such a name. I am, however, handling the sword of the Spirit which is the Word of God, to prove that this is the name by which the first Christians were designated.

I hope, dear brother, you and your household are in good health, and that all the churches are prospering in the land. I still have your letter by me of March, 1841, and I hope before another year is over from this date, if the Lord will, to have another from you. It is with great pleasure I have to impart the gratifying intelligence, that I have lived to plant, in this place, a small congregation, according to the Apostolic order. On the second of March, 1844, I proclaimed

the same Gospel as Peter did on the day of Pentecost, at Jerusalem, which if obeyed by faith in Jesus Christ, will cleanse the consciences from dead works, that the purified may worship God in spirit and in truth. I have baptized the household of one, by the name of Thomas Butler. This makes us five in number who have determined to abide by the truth as it is in Jesus. There is another which I hope will soon put on the Lord by being born of water and of the Spirit.*

Will you have the goodness to ask, in the name of our Lord Jesus Christ, some of the brethren who are rich, to forward us a few Hymn Books? We have only two. I brought out with me the second, third, and fourth volumes of the *Messenger*; also *Christianity Restored*, and the New Translation. We are poor, and you know the books we love cannot be obtained here. We hope the brethren will do all they can for us. I shall never forget the kindness of brother C. Campbell, of Glasgow, but now of America. It was through him I learned to write, after I obeyed the Lord, or I could not have sent to you as I now do.

May peace be on the church with you, and on all the brethren in the Lord Jesus Christ. Brethren, pray for us. The brethren here, greet you all. May the grace of our Lord Jesus Christ be with you. Amen.

T. JACKSON.

REMARKS BY THE EDITOR.

On reading the above we were disposed to ask, Who gave this man authority to preach and baptize in the name of the Lord Jesus, on the far distant shores of New Zealand? The man surely must be mad! He has not been regularly called, ordained, and sent forth by his brethren. Well, well, he is gone forth to dig, plough, and sow proper seed in mother earth, that he may have food for the body, why may he not sow the good seed of the Word of God, that men may be blessed in the Redeemer, and gratefully call him blessed? Has he not the same authority to do one as to do the other? And is it not the way to bring forth fruit to eternal life? "Then they that were scattered abroad went every where preaching the Word." Our prayer is, that they may be steadfast and immovable, always abounding in the work of the Lord.

We are warranted in saying, that the congregation in Nottingham will cheerfully send out a box of books, to help these brethren in the important work in which they are engaged.

PROTESTANTISM.

THE following extract is selected from the *Patriot*, of May 1st, and is from the speech delivered at the public meeting of the Baptist Irish Society, London. Mr. W. Brock, Baptist minister of Norwich, is the speaker. The sentiments contained in the speech are noble, and if not suffered to end in words, (which, alas, is too often the case), would produce great reformation, in this age of division and strife, throughout professing Christendom. The following extract from the close of the speech is all we can give:—

"I hope no Dissenters will ever go cap-in-hand to Lord John Russell again—a man, who has declared, with regard to the Wesleyan

* A letter of a later date from brother G. Taylor, late of Halifax, informs us there are now nine members in the church.

body, what I know is not true, and who has written, I know not what; but I know what he has said about us. He said, when trying to throw dirt on the voluntary principle—and he said it scornfully, and with evident intention to let down the voluntary principle, and its advocates at the same time—"The men who lived to please, must please to live." That was said in his place in the House of Commons; in other words, that the Dissenting ministers of the country, and all other voluntary ministers, are at the mercy of their people, for preaching what their people like, and withholding that they know they do not like. I stand in this body of Protestant Nonconformists, and I ask if that is the man to be called our leader? If that is the man in whose wake we are to follow, for whom we are to canvass, and when we have any great object in view, ask him to take it under his wing? I hope we have got well clear of all parties, and that we shall have wisdom given us from above, never to connect ourselves with a party any more. We are learning. There is popery besides Papal Popery. We want great sifting: we have not got rid of half our chaff—of half our dross. There is amongst us, that which, virtually and absolutely considered, is the bane of Protestantism, the great obstacle to the advancement of the cause of Jesus Christ. It is his high time for us to be jealous of everything pertaining to priestcraft; to hold that we have but one Master, Jesus Christ, and that all we are brethren. Some of you have read, no doubt, "Ward's Ideal of a Christian Church," in which he says, he hates Protestantism more and more, that the Reformation was a badly set limb, and so on. There is from the beginning to the end of certain publications, a continual tilt against Protestantism; I do not say what was the *animus* of the men who uttered such expressions, or what was their aim and object: nevertheless I have some sympathy with them. I confess honestly, frown who may, and scold who may, that I have very considerable doubt as to the value of Protestantism, as Protestantism has been generally understood. What is it? A mere thing of accident. I believe, that if you look with a careful eye upon the Reformation, apart from good, sound, Protestant Nonconformists, you will perceive it has not been a thing of necessity, but of accident; not of principle, but of caprice. It behoves every thoughtful man to look well to the meaning of the term Protestantism, in common vogue. I believe it will turn out differently from what we have thought it was, when we have been defending our Protestantism, and standing up against Popery in certain forms and shapes. I do believe, however, that the difficulties we have met with have arisen from an utterly mistaken apprehension of what Protestantism is, and what the Reformation was. It was rather political than religious; the religion of that great event was accidental, not essential. Let us look at it now that we are coming to these times of sifting and examination, and give up everything that cannot be found in the New Testament and cannot be justified by it. I sit down with entreating every one to look to his or her Nonconforming principles. Ireland is a glorious topic upon which to inculcate a thorough illustration and revival of all the principles we hold dear. They will bear examination. If there be anything of the earth earthy, let it go. Give up the dross, never mind who has inculcated it—who

has bequeathed it. Let us stand up, and give up all the dross that has been added and superadded by the wit and selfishness of men, and when we do that, God, even our own God, will bless us, and then, and I believe not till then, all the ends of the earth will see the salvation of our God."

Mr. Brock has lost all confidence in Protestantism as it now exists. "Let us," says he, "Look at it now we are come to these times of sifting and examination, and *give up everything that cannot be found in the New Testament, and cannot be justified by it.*" We cordially assent to this proposition. Let every professor of Christianity act this noble part. Let that unerring Book end all the strife; and whatever cannot be found in it, or justified by its hallowed principles, be immediately given up.

The following queries are respectfully submitted to the candid examination of every person, who desires to be guided exclusively by the Apostles of Jesus:—

First. What proof can be given that the primitive Christians ever made application, either in one form or other, to any person not belonging to the church, for contributions to uphold the institutions of Christ, or to spread the truth throughout the world?

Second. What part of the New Testament will justify the monthly or quarterly observance of the Lord's Supper? (See Acts xx. 7).

Third. What scriptural evidence is afforded since the day of Pentecost, of any person being recognized as a Christian, who had not been immersed in water, in the name of Jesus Christ? (See Acts ii. 48).

Will any of the Baptists answer these questions, founding their remarks on the examples given in the Word of God?—Ed.

MAYNOOTH ENDOWMENT.

THE endowment of the Roman Catholic College at Maynooth, is now certain. The third reading of the bill for that purpose, was carried through the House of Commons, on Wednesday the 21st ult., with a majority of one hundred and thirty-seven in its favour.

ELECTRICITY APPLIED TO AGRICULTURE.

REMARKABLE DISCOVERY.

DANIEL, one of the ancient and most celebrated prophets of Israel, predicted some two thousand three hundred years ago, that "many should run to and fro, and knowledge should be increased." The various developments in God's providence, and the words, were to be shut up and sealed to the time of the end. Surely, discoveries have been made, and are now making, which would surprise even to admiration the Prophet himself, were it possible for him to appear amongst us.

There is much said in the Scriptures respecting the earth yielding her increase, and God blessing his people. Now, as the Divine Being does every thing through a medium, and man is the chosen agent to

bring out his purposes, we are led to reflect upon these passages from the fact of electricity now being applied to agricultural purposes. The following extract is found in the *Economist*. The entire article is too long for selection especially as our pages for June are now nearly filled up, otherwise it is well worthy of being recorded.

The summary is as follows:—The element which now promises to be turned to the increased use of man in a most extraordinary way, is electricity. We have before us the result of one experiment on a considerable scale, which, we think, cannot but prove highly interesting to our readers. It took place in the north of Scotland.

A portion of a field of barley, to which the electric application was made, produced last year, at the rate of thirteen quarters and a half to the acre, while the surrounding land similarly treated in other respects produced the usual quantity of from five to six quarters to the acre. The cost at which the application can be made, is computed at one pound per acre, and it is reckoned to last from ten to fifteen years, the wires being carefully taken up and replaced each year. The writer says, From the experiments which have been made, we are bound to look upon this new discovery, as one likely, before long, to produce as great a revolution in agriculture, as the inventions of the steam engine, and spinning jenny, have done in manufacture. This discovery is likely to present a very full compensation for the exhaustion of Ichaboe. The results of the further experiments which are going forward we will from time to time report.—*Economist*, April 26th, and May 3rd.

TWENTY-SEVEN OBJECTIONS TO ROMANISM.

- | | |
|--|---|
| 1. It claims infallibility. | 17. It is a system of falsehood. |
| 2. It has always been a persecuting power. | 18. It usurps the place of God. |
| 3. It has generally made men worse. | 19. It makes religion consist in attachment to the church, not in love to God. |
| 4. It degenerates civil society. | 20. It is destructive to all true religion. |
| 5. It is opposed to private judgment. | 21. It means to subjugate this country to foreign power. |
| 6. Employs compulsion to religion. | 22. It is Satan's master-piece to ruin the soul. |
| 7. It is opposed to the liberty of the press. | 23. It has over-run all modern nations except ours. |
| 8. Denies the Bible to the common people. | 24. It has never proved a blessing to a people. |
| 9. Administers only half of the Lord's Supper. | 25. Its bishops and priests are not citizens of this country. |
| 10. The system rests on the ignorance of the people. | 26. It aims to destroy all who do not embrace it. |
| 11. It is supported by craft and tyranny. | 27. It has shed the blood of nearly 70,000,000 Protestants, and we dare not trust it. |
| 12. It uses images in worship. | |
| 13. It teaches to pray to the saints. | |
| 14. It has altered God's word. | |
| 15. It is the mother of harlots. | |
| 16. It is destructive to civil liberty. | |

SEEK not to be rich, but happy. The one lies in bags, the other in content, which wealth can never give.

ITEMS OF NEWS, STATISTICS, &c.

DALGIG.

May 8th, 1845.

SINCE I left Edinburgh, I have visited our congregations in Carlisle, Dumfries, and Sanquhar. I have spent three first days with each church, and endeavoured to awaken the world, as opportunity offered, through each week. In Carlisle, our cause is but low, and the attendance was very thin to hear the Gospel. Brother Cockburn has his heart in the cause, but the inhabitants of the town are in a wretched condition. Like all other old cathedral towns, Carlisle is smitten with paralysis through the long and evil reign of sensual priests. In Dumfries, our cause is somewhat stronger, but still feeble. Owing to the fact that our brethren are scattered round the country, and only see each other on the Lord's day, they can exert no such decided moral influence on the place as they might if they were concentrated. This, however, cannot be remedied at present. Our brother Hutchinson, Crosby, and Little, who officiate among them, are earnest-hearted men, to whom the work is its own reward. In Sanquhar, our congregation is in a very hopeful condition. The brethren are all clustered together, have frequent meetings, much love for each other, and a great thirst for scriptural information. During the three weeks that I laboured there, the attendance was very favourable, and it is hoped that the seed sown may spring up an abundant harvest. I am, at present, in the house of Ivie Campbell, Esq., of Dalgig, and by his assistance labouring in Dalgig, Old Cumnock, and New Cumnock. So far congregations have been good, and a spirit of inquiry is afloat, which may the Lord direct to a blessed issue. As our brother Campbell is a man whose social position gives him influence, and whose well established character gives his influence a proper tone, I trust that in this neighbourhood, a church may be reared to walk in the old paths, and shine in the beauty of holiness. After spending one more first day in this place, I design, (God willing), to proceed to Kilmarnock. I had determined to send in my resignation as an evan-

gelist; but seeing brother Hutchinson has made an appeal, I will pause awhile, until the response be given from the bulk of the congregations. Brethren, whatever may be the result of your deliberations or organization, (which is purely a question of expediency), let each one look chiefly to the condition of his own heart in the sight of God. Be determined to have a living deepening assurance, that the precious blood of Christ has been applied to the conscience—to maintain that heavenly peace which the world can neither give nor take away.

Dear brethren, I remain, in the one hope, sincerely yours,

G. GREENWELL.

NEWARK.

May 16th, 1845.

Mr. —. this morning, renounced sectarianism of every form, and on a confession of "repentance towards God and faith in our Lord Jesus Christ," was baptized "into the name of the Father, Son, and Holy Spirit," and is desirous to be united with the body of Christ, and walk in all the commandments and ordinances of the Lord Jesus, "that when Christ who is our life shall appear, we also may appear with him in glory." C. B.

TREMADOC.

April 10th, 1845.

SOME years ago, a few persons belonging to the Scotch Baptists came to the determination that the doctrine taught by them was not scriptural. The first thing which became doubtful was the work of the Holy Spirit; then creeds, or confession of faith as a bond of union, &c. When those things were made known it caused some confusion among the churches. Just at that time we had heard of the Reformers in America, through the periodical edited by Jones of London, and were much supported and encouraged to persevere in a closer examination of our tenets—to take the Bible alone as our rule of faith and obedience. It is a curious fact, that the writings of the Reformers in America were wholly acceptable to

all the Scotch Baptists in Wales so long as Jones of London held his communication with these American brethren, but as soon as he turned to be an enemy to this reformation in the least degree, a great part of them followed him. We soon found that a tempest was coming against us; however, the consequence was,

In RAMOTH, MERIONETHSHIRE, ten persons were expelled, for their exertion to learn the way of God more perfectly. These formed themselves into a church, and are now double the number; the name of their minister is Robert Rees.

At HARLECH, six persons were expelled, for the same reason, and have now increased to fourteen; William Pugh, minister.

CRICIETH, CARNARVONSHIRE.—In this place it happened that the majority held the Reformers' views of divine truth; so they retained the chapel: but those (eleven) who would not abandon even a single item of their creed, for a closer adherence to the Scriptures, went away, being at the same time unable to give any reason for their departure. One of them said that it was *as impossible to believe the Gospel, without some direct influence, as to create a world!!* What is this less than making God a liar? Since they left, thirteen have been added. We now number thirty-six, and enjoy much consolation in the Lord. William Jones, minister.

Lately, eighteen persons departed from the Baptists at SLANIDLOES, and joined with us. About the same number followed their example at MACHYN-LETH.

PRUMACHUS.—The small church in this place was of one mind, and with one accord joined in with the commandment.

I cannot give an exact account of the churches at HANFARTELHAIARM, TREMERCHOIN, &c., but there are about six other places where there are small churches.

The Welch are very religious indeed, but we can scarcely hear any correct idea uttered, nor any of the New Testament institutions kept. They love theory and sophistry better than the truth; their hobbies are associations, yearly, quarterly, and monthly meetings, weekly prayer meetings, Sunday schools, tea-totalism, &c.

While divided into so many sects, one abusing the other—at the same

time the most acceptable saying from the pulpits is, that "*there is no difference with which of the sects to join, if possessing a good conscience.*" But alas a good conscience may be of the ideal character. However, it is quite evident, by such ideas as the above, that they do not value the divine precepts; nor do they regard God's commandment as of so much weight as their own traditions.

Among such foolish religionists we want more zeal and exertion, and able men to defend the faith once delivered to the saints.

I hope you will be able to continue the publication of the *Messenger*. I do all I can to circulate it, but very few in this country can understand English, and much fewer have an inclination to learn the truth fully.

Yours truly, W. J.

[There is no class of professors now in existence more under the influence of an *unwritten creed* than are the Scotch Baptists. This, however, is not so discoverable till a brother begins to preach or exhort among them. As soon as that is the case, the height, depth, breadth, and length of his understanding must be measured, not by the Bible testimonies, but by their own inferential reasonings. This we know by experience; so also do the brethren in Wales, to whom the remarks in the foregoing communication refer. The system of salvation, as a whole, is from God; and there is no man who is the subject of it but what is prepared to ascribe all the glory to him, although he may not understand one word respecting the secret operation of the Holy Spirit. It is more than time the doctrine of "abstract Spirit," so far as its utility is concerned, to either saint or sinner, was for ever abandoned, and we hope it will soon be frowned out of society. Electricity is in existence, but of what use is it in its abstract form? It can, however, be laid hold of by man through an appointed medium, and applied to very beneficial and important purposes. So also the Holy Spirit of God is promised to believers through a medium; not to make them believe that God speaks the truth in his word, but that he may dwell in the hearts of those who do believe, and thus qualify them to serve and enjoy God on earth, and dwell for ever in his presence in heaven.—Ed.]

MEDITATION.

THE more the mind can be removed from the bustle of outward life, the more it is separated from the activity of the senses, it is always the better prepared for religious meditation. "We walk by faith and not by sight." How much more clear and certain are our thoughts in this approach to its purer state! What important discoveries and resolutions have been made, when the outward doors of the soul have been closed, and we have turned our minds to view what is within! What spiritual life have we thus enjoyed, undisturbed by foreign intermixture, when we have sought in solitude and quiet, to commune with the Author of the spirit and the spirit itself! Reader, do you often meditate upon the law of the Lord?

J. B. F.

For the Christian Messenger.

MIDNIGHT.

SLEEP reigns around me every where!
 The winds—as if afraid
 To break the dream of a spray-perch'd bird—
 Sweep by unheard:
 All living things of earth and air
 In deep repose are laid.

Night triumphs now! The ear can catch
 No earthly sounds at all—
 The town is, as it were, beneath
 The stone of death!
 How silent! Even the drowsy watch
 Forgets his wonted call.

But hark! the hour has struck:—it broke
 My trance of waking thought:
 Slow—heavy—and loud—upon my ear
 Like sounds of fear!—
 And a shadowy hour, at every stroke,
 Along my soul was brought.

It is a solemn sound—the chime
 Of each departing hour—
 So solemn that the listener's mind,
 Would be inclined,
 To think the memory of time,
 Dwells in yon ancient tower.

I counted *twelve*. Ah, should they not
 Be awful sounds that were
 The requiem of another day?
 To me they say—
 Your fathers lie in yonder spot,
 And ye are hast'ning there!

Thus let them daily—hourly speak!
 Yes, even till time has fled,
 May they ever seem to be words of his
 To us; for 'tis
 The Archangel's trump alone shall break
 The slumbers of the dead.

J. M.

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No. III.

JULY, 1845.

VOL. I.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. III.

THE fourth chapter of Genesis being read, Olympas called upon the junior class for the facts in the lesson for the morning. "Tell me," says he, "Susan, how many sons of Adam and Eve are named in this chapter?"

Susan. There are three—Cain, Abel, and Seth.

Olympas. We shall leave out Seth for the present, and attend to the history of Cain and Abel. What were the employments of Cain and Abel?

James. Cain was a farmer, and Abel a shepherd.

Olympas. And what, Henry, was the employment of Adam their father?

Henry. He was a gardener.

Olympas. And so the three most ancient callings in the world were gardening, farming, and keeping sheep. Certainly, then, they were simple, innocent, and pleasing employments. But what need was there for pursuing any calling? Was not Adam very rich? How rich was Adam, Susan?

Susan. He had dominion over all the earth, and all the beasts, and cattle, and fowl. He was as rich as the whole world.

Olympas. And why did he work? Do people, Edward, that are now called very rich, labour at any calling?

VOL. I.

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Edward. Adam was commanded to dress and keep the garden of Eden, and he most likely commanded his sons to select some business and pursue it.

Olympas. True, he was commanded to dress and preserve the garden as God gave it to him. The reason of this is, there is no happiness in being idle. Indeed, there is no enjoyment but in employment. If we do not look, our eyes afford no pleasure; if we do not listen, our ears cannot charm us; unless we use that wonderfully constructed instrument, the hand, we can neither admire nor enjoy it. Goodness, then, ordained that man should work. Every wise and good father will teach his sons and daughters to employ themselves in business, that they may enjoy themselves—that they may be useful and happy. For this reason it is that I am at so much pains to teach my sons agriculture and horticulture; and that your mother employs her daughters in domestic affairs. If king Adam, the richest sovereign that ever lived, made his children labour, who were joint heirs of all the goods and chattels, of all the real and personal property on the terraqueous globe, can it ever be a disgrace to any other king's son to be industrious? What say you, William?

William. I should rather think it a disgrace to be idle. Indeed, all the idle boys at our school are bad boys; and Mr. Turner, our teacher, says all the young men in this parish who have no trades, and whose parents think it a disgrace for them to use their hands, are vicious and likely to be an injury to society.

Olympas. What think you of Eve, William? Was she a good woman?

William. If to acknowledge the Lord in every thing, and to teach religion to one's children, be the marks of a good woman, I think Eve was a good woman; for she acknowledged the Lord when Cain was born, and taught her sons to worship God; and that is all we know of her.

Olympas. How do you know that she so instructed her sons, Eliza?

Eliza. So soon as Cain and Abel are next heard of, they were employed in worshipping God by presenting sacrificial offerings. Cain brought of the fruit of the ground an offering to the Lord, and Abel also brought some of the best lambs in his flock. Now unless their parents so taught them, I cannot see how they would set about making such religious presents to the Lord.

Olympas. Can any of you tell why these offerings were presented to the Lord? Did he need them? Did he ask them? Or were they offered of their own accord?

Reuben. The Lord can need nothing, because his is the heavens and the earth; and he imparts to all whatever they possess and enjoy. But he must have either asked or commanded these offerings; else I know not how they could have thought of presenting either bread or flesh to the Lord who created them for man's use. Please, uncle, explain this subject to us.

Olympas. There is, indeed, no record of the *institution* of these offerings to the Lord; but that they were divinely ordained cannot be doubted—not only from the impossibility of demonstrating how a

rational being could conclude by any fair process of reasoning that such things could be pleasing to God who first gave them, more especially in the immediate family of Adam; but also and still more evidently from the fact, that God accepted Abel's and rejected Cain's offering. Now where there is no law there is no transgression, and consequently no obedience. There was, then, a law of offerings which Cain transgressed and Abel obeyed. Hence the one was accepted and the other rejected by the Lord.

Olympas. Can you not, Reuben, find in Paul's writings some comment upon the offerings of Cain and Abel?

Reuben. Paul to the Hebrews says, "By *faith* Abel offered to God a more excellent sacrifice than Cain."

Olympas. This, then, is demonstration that there was not only a command for sacrifice, but also some testimony or promise concerning it: for as there can be no *obedience* without law, there can be no *faith* without testimony. In the original there is no word for *excellent*: it is simply "*more sacrifice*." And the Hebrew may be translated in conformity to this. Gen. iv. 4. "Cain brought of the fruit of the ground an offering to the Lord: Abel also brought it, and of the firstlings of his flock, and of the fat thereof." That Paul so understood it, is farther evident from these words: "God testified of Abel's *gifts*." "More sacrifice," then, indicates more gifts. But it was not only because of the number of gifts, but of the principle from which he offered, that he was approbated. Faith distinguished the sacrifice of Abel. Therefore there was some promise, some testimony of God regarded in the offering of Abel, not seen nor regarded in that of Cain. We cannot doubt what that promise was. It was the hope of Adam and of Eve concerning that seed of hers that was ordained to break the serpent's head. Abel's lamb, then, was Christ in type. That rock was Christ, said Paul, when speaking of Horeb. That lamb of Abel was, in the same style, "the Lamb slain from the foundation of the world." Have we any account of slain beasts before the days of Cain and Abel, Thomas?

Thomas Dilworth. That they were slain by God's own appointment before Cain was born, we are not told in so many words; and yet, as you say concerning sacrifice, we are sure they were killed by divine authority; for God clothed Adam and Eve with their skins.

Olympas. Might not those animals whose skins our first parents wore have been killed for food, or have died a natural death?

Thomas Dilworth. Man was not allowed to kill and eat till after the flood; and we cannot conceive why animals should already have died; or if they had, we cannot imagine that God would have taken the skins of diseased animals to cover man, respited as he then was, from the grave. There is but one conclusion admissible, viz:—that God taught sacrifice to Adam and Eve immediately after the fall, and covered them with the skins of the first victims of death. The blood of atonement was the first blood that fell upon this earth; and before a sinner died a sinoffering was made.

Olympas. That is a glorious fact. Satan thought to kill and destroy the whole human race; but before any one died even a natural death, a sacrificial lamb was slain, and expiation taught from the day that

God tore off the flimsy tattered fig-leaf garments of our parents, and covered them with the spoils of the first death which the sun saw, the winds breathed, or nature heard. Mark the difference between the two suits—that prepared by Adam, and that put on by God! How much more permanent and useful the skins of sacrificial victims compared with fig leaves! Do you recollect, Reuben, when reading the fifth chapter of Romans, what was the definition of the word *atonement*?

Reuben. I think you said it meant a *covering*, inasmuch as the Hebrew word *copher* is rather anglicised than translated by *coffer* or *covering*. The verb *to cover* is frequently translated to atone, to propitiate; because there must be a hiding or *covering* of faults—an expiation—before there can be a reconciliation or a remission.

Olympas. You are right in your recollections. Pray tell me, James, did God accept the offering of Cain?

James. No. He accepted that of Abel, but not that of Cain?

Olympas. Tell me, Thomas, how was this known?

Thomas. By some sensible demonstration. I think, when going through Genesis before, you said it was probably consumed by fire from heaven, as was the sacrifice at Aaron's consecration—those offered by Gideon, Solomon, and Elijah, on Mount Carmel, &c.

Olympas. We could not explain the wrath of Cain on any other principle, than that there was a manifest acceptance of Abel's offering and a rejection of his. Filled with jealousy and envy, his countenance fell; being the *first born*, and consequently expecting more, he received less than his junior brother. What, Mary, did the Lord say to him?

Mary. He promised him acceptance on doing well, and that he would still have the rights of the first born. And if he failed of these rights, sin was the cause—the only thing in his way.

Olympas. How did this controversy end, Susan?

Susan. Cain killed his brother when they were in the field. But the Lord called him to an account for it, and pronounced a curse upon the very ground that had received the blood of the good Abel.

Olympas. He cursed Cain also; but on his suing for mercy, God gave him a sign or pledge that he should not be killed by the hand of violence: for so means the *mark* here spoken of. It is a sign, *token*, or pledge, and not a particular mark on his person. Observe, that the first death grew out of religious pride and jealousy. Cain was a persecutor—Abel was a martyr. He died in faith. The first death of an animal was a sinoffering—a covering from guilt. The first man that suffered death was a martyr to the faith in sinofferings; and the first deist was a murderer. Do you recollect, Reuben, any thing that John says on this subject?

Reuben. He asks, Why did Cain kill Abel? And responds, "Because his own works were evil and his brother's righteous."

Olympas. Wicked men sometimes, like Cain, thank God for health, peace, and competence; but they have not that faith in sacrifice which "works by love and purifies the heart."

Reuben. Would you please inform us why you call Abel's offering a *sacrifice*?

Olympas. Paul says, "by faith he offered more *sacrifice* than Cain." I shall interrogate you at our next reading on *faith*; and especially on the faith of Abel. Meanwhile, what came of Cain after this time?

Reuben. He went into the land of Nod, married a wife, founded a city, and named it for his son.

Olympas. Where did he find his wife?

Reuben. You told us that independent of Cain and Abel, at the time of the birth of Seth, allowing the other children of Adam to have been married at the age of twenty, and to have only doubled every twenty-five years, there would have been, when Seth was born, and at the time of Cain's departure to Nod, (or the place of the *vagabond*, as the word indicates), at least *thirty-three thousand souls*. Amongst these Cain certainly might have found a wife.

Olympas. And what, Thomas Dilworth, were the fortunes of Cain's family?

Thomas Dilworth. They appear to have been an enterprising people. Cain founded a city, and gave birth to a numerous family. Indeed, the most useful inventions and social improvements were introduced by Cain's descendants.

Olympas. Tell me, Susan, who was it invented tents for graziers and the keeping of travelling herds?

Susan. Jabal, the son of Lamech. He was "the father of all that dwell in tents and keep cattle."

Olympas. And who, Edward, invented harps and organs?

Edward. Jubal, the brother of Jabal. He was a lover of music: and skilled in playing on instruments, one would think, when he invented both *stringed* instruments and wind instruments.

Olympas. Were any other of Cain's posterity famous for useful arts, Elizabeth?

Elizabeth. Yes. Tu-bal-cain was "an instructor of every artificer in brass and iron."

Olympas. Hence we may learn that men of the world are more apt to be enterprising men in all temporal affairs than the sons of God. They are more devoted to such improvements as pertain to this life, because it is to them the only life of which they have any idea, and for which they have any relish. You must not, therefore, conclude when you hear persons praised for their enterprize and ingenuity, that such are at all either rational or exemplary characters, unless their enterprize be for the promotion of the spiritual and eternal happiness of men. Cain and his sons down to the first polygamist Lamech, the father of these great inventors, sought stimulus to their minds from worldly pursuits, because they had it not in religion. The other branch of the Adamic family was renowned for piety, and this for carnality and worldly prudence.

A. C.

OUR DWELLING PLACE.

OH! the goodness, the *exuberant goodness*, of our God! How much should we think ourselves obliged to a generous friend, who should build a stately edifice purely for our abode! But how greatly

would the obligation be increased, if the hand that built should also *furnish* it! and not only furnish it with all that is commodious and comfortable, but *ornament* it also with whatever is splendid and delightful! *This* has our most indulgent Creator done in a manner infinitely surpassing all we could wish or imagine.

The *earth* is assigned us for a dwelling. The *skies* are stretched over us like a magnificent canopy, dyed in the purest azure; and beautified now with pictures of floating silver—now with colourings of reflected crimson. The *grass* is spread under us as a capacious carpet, wove with silken threads of green, and damasked with flowers of every hue. The *sun*, like a golden lamp, is hung out in the ethereal vault, and pours his effulgence all the day to enlighten our paths. When night approaches the *moon* takes up the friendly office, and the *stars* are kindled in twinkling myriads to cheer the darkness with their milder lustre, and not disturb our repose by too intense a glare. The *clouds*, besides the rich paintings they hand around the heavens, act the part of a shifting screen; and defend us, by their seasonable interposition, from the scorching beams of summer. May we not also regard them as the great watering-pots of the globe, which, wafted on the wings of the wind, dispense their moisture evenly through the universal garden, and fructify with their showers, whatever our hand plants? The *fields* are our exhaustless granary. The *ocean* is our vast reservoir. The *animals* spend their strength to despatch our business, resign their clothing to replenish our wardrobe, and surrender their lives to provide for our tables. In short, every *element* is a storehouse of conveniences; every *season* brings us the choicest productions; all *nature* is our caterer; and, which is a most endearing recommendation of these favours, they are all as lovely as they are useful. You observe nothing mean or inelegant. All is clad in *beauty's* fairest robe, and regulated by *proportion's* nicest rule. The whole scene exhibits a fund of pleasure to the imagination, at the same time it more than supplies all our wants.

Therefore thou art inexcusable, O man! whosoever thou art, that *rebellest* against thy Maker. He surrounds thee with unnumbered benefits, and follows thee with an effusion of the richest, noblest gifts. He courts thy affections, he solicits thy gratitude by liberalities which are never intermitted—by a bounty which knows no limits. Most blessed Lord, let this thy goodness lead us to repentance. *Win* us to thyself, thou fountain of felicity, by these sweet inducements. *Draw* us to our duty, thou God of our salvation, by these “cords of love.”

J. HERVEY.

HOME A SACRED PLACE.

OH, how sacred is that home where every word is kindness, and every look affection! Where the ills and sorrows of life are borne with mutual effort, and its pleasures are equally divided, and where each esteem the other more worthy. Where a holy emulation abounds to excel in offices of kindness and affectionate regard. Where, live-long day, the week, the month, the year, is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the

heart with home-born enjoyments. That home may be the humblest hovel on earth; but there heart meets heart, in all the fondness of a full affection. And wherever that spot is found, there is an exemplification of all that is lovely and of good report among men. It is heaven begun below.

USEFULNESS.

BARNES, in his practical sermons, which are full of truth and beauty, says, Usefulness is the rivulet that glides through the meadows, and that runs along day and night by the farm house, rather than the swollen flood or the noisy cataract. He describes the majesty and glory of Niagara; but one Niagara is enough for a continent or a world—while that same world needs thousands and tens of thousands of silvery fountains, and gently flowing rivulets, that shall water every farm, and meadow, and garden, and that shall flow on every night and day, with their gentle and quite beauty. So we admire the great deeds of Howard's benevolence, and wish that all men were like him. We revere the names of the illustrious martyrs. We honour the man who will throw himself into the "imminent deadly breach," and save his country: and such men and such deeds we must have, when the occasion calls for them. But all men are not to be useful in this way, any more than all waters are to rush by us in swelling and angry floods. We are to be useful in more limited spheres. We are to cultivate the gentle characteristics of life. We are to benefit those around us—though like the gentle rivulet we may attract little attention, and may soon cease to be remembered on earth.

Such sentiments as these cannot be too much admired, nor such truths too deeply imbedded in the heart of the church. None are so humble that they may not be useful. And they who are faithful in the *little* are as carefully noted and richly rewarded as they who are entrusted with much.

DIALOGUE BETWEEN DEVILS.

I HAVE often wondered why it is, that kind advice from friends, and admonitions of love from Christian teachers, not only fail to have any beneficial effect, but prove really injurious. But on learning that the young devils, descendants of old Beelzebub, have two glass instruments, with which they can convert virtue into vice, love into hatred, Lucifer into an angel of light, I ceased longer to wonder, and such, perhaps, will be the fact to some on reading the following extracts from "Dialogues of Devils." On a certain occasion were together, Infidelis, Fastasus, Impiator, and Discordans, when the following conversation took place:—

Infidelis. I pray you, cousin Discordans, how do you do? These many weeks have passed since I saw you.

Discordans. Even jaded out of breath, uncle. How do you do, most reverend sir? And how are you, my worthy cousin?

Infidelis. How, cousin, are you so close at it? I thought your affairs had been urgent only upon certain occasions.

Discordans. Indeed, sir, mankind are fond of me almost to distraction. I believe I have as much business now-a-days, as any devil of the club; and I manage my affairs with as much dexterity, too.

Infidelis. What is that staff you have in your hand, cousin? And what is that looking-glass that hangs by your side? By your looks, you are too vigorous to need a staff to lean upon; and to judge by the appearance of your person and dress, I should have thought you have as little need of a looking-glass.

Discordans. You are pleased to banter a little, sir. But that which is well received is never ill delivered. This, which you call a staff, sir, is my telescope. And this glass is my inverting mirror. The two chosen instruments by which I carry on all my operations. Take my telescope in your hand, sir, and put it to your eye. Now, sir, what do you see?

Infidelis. See! I see the greatest mountain that ever I beheld! The top of it reacheth even to the skies. Strange! I did not think there had been such a thing in the world! Why, the highest mountain in Armenia is but a hillock compared to this!

Discordans. Now, sir, be pleased to take down the glass; look the same way with your naked eye, and try what you can discover.

Infidelis. Nay, now I see nothing at all but a mole hill, about a score of yards from us. But what is gone with the mountain, think you?

Discordans. That very mole hill is the mountain which you saw. To convince you of it, Impiator shall make the mountain likewise. Now, Impiator, what do you see?

Impiator. See! Why I see the wondrous mountain: and I see a prodigious number of monsters, ten times as big as an elephant, travelling up the sides of it!

Discordans. Now, sir, the mole hill is the mountain, and the ants are the monsters that inhabit it!

Infidelis. Amazing! that an instrument can change the appearance of things so much from reality. Indeed, *Discordans*, I can hardly believe my own eyes.

Discordans. Sirs, you shall have full conviction. Put the glass to your eye, and mind well when I roll this ball upon the green, and tell me what it appears to you to be. Now, sir, you have seen it. What do you say?

Infidelis. I am more astonished than ever. It appears to be well nigh as large as the body of Saturn, and seemed to roll through immeasurable space. Now I am convinced, incredulous as I am.

Discordans. All is well so far. Now you shall try the other end of the telescope, and learn the wonders of miniature. Let us look towards the other side of the valley. You see a very large oak, whose arms are extended at least two hundred feet in breadth. Do you not see it, sirs?

Infidelis. See it! How you talk! I might see that tree without spectacles, if I were three-fourths blind.

Discordans. Be not too positive, sir. Take a good view of it now, lest you should not apprehend it with the glass.

Infidelis. Why, cousin, I cannot fail seeing this tree at the first

trial, it is such a large one, and just at hand too.

Discordans. Well, then, please put the glass to your eye, the contrary way to what you did before. Now, sir, what do you see?

Infidelis. I can see nothing at all. What has become of the tree, think you?

Discordans. Look better, sir. The tree stands just were it did, I assure you.

Impiator. I suppose my father has not the glass right at his eye. Has he, cousin?

Discordans. Yes, yes; it is very right. Do you discover any thing of the tree yet?

Infidelis. No, nothing at all. Is not the glass fallen out, think you?

Discordans. No, sir, the glass is all right. But tell me, Do you see nothing of any kind?

Infidelis. Yes, I see at a prodigious distance some kind of a shrub, about the size of a common thistle. To me it appears to be about fifteen inches high. I take it to be a small oak plant, but at such a distance it is not easy to distinguish the species of such a diminutive shrub.

Discordans. Now, sir, I perceive you discern right; you may take down the glass. You see, sir, the oak stands just where it did; and now you discover nothing of the *shrub*. Believe me, sir, the plant which you saw is no other than that stately oak, magically diminished in its appearance, by the power of the glass. The oak itself hath undergone no change, neither did the ball nor the mole hill. All the change is only in appearance, sir. The name of this amazing instrument is Prejudice; it was invented by Lucifer, the most famous mathematician in hell; and is of excellent use in forwarding the delightful works of darkness, and securing the dominion of Beelzebub over mankind upon earth. By this partial glass it is, I sow contention, strife, and discord, wherever I come. It is my custom when I begin my operations, and intend to set people together by the ears, to visit each of them separately, apply my glass to his eye in the magnifying way; and, as you see, it is so constructed that it will turn any way, so I turn it towards himself, by which he obtains a partial view of his own virtue and merit. Then I apply the glass the contrary way, and direct my dupe to consider his vices in the diminishing medium, by which he almost, if not wholly, loseth sight of them. Having had such a partial view of his own virtues and vices, the fool takes the former to be a thousand times greater, and the latter a thousand times less than they really are. By these means he is prejudiced in his own favour so far, that he is ready to quarrel with all, who think not as well of him as he does of himself.

It is by this device you will find one fool wiser in his own conceit than ten men that can render a reason. Yea, gentlemen, it is from the good opinion almost every man hath of himself, originally derived from the use of my partial telescope, that all divisions, and animosities of every kind, and amongst every people, in church and state, do flow. Though, indeed, the gentlemen concerned in religious contentions, would persuade the world that it is the glory of God and the

furtherance of the Gospel, they have in view in all their curses and anathemas, which they toss and re-toss against one and another.

The two instances of a mole hill transformed into a mountain, and a rolling ball to a revolving world, will convince you how glaring a man's vices will be when viewed with the magnifying end of my valuable telescope, Prejudice. On obtaining this discovery, says my dupe, "Ah, how daring his vices appear! When I sought for virtue, I could not discern so much as the smallest of her traces in him; but now I seek for his vices—truly, there is nothing else to be seen. Can he be a Christian? No, surely! If this be Christianity, I will for ever renounce it." Thus, my reverend uncle, I frequently persuade people, who are really worthless, to despise, revile, and condemn those who are, in every respect, much preferable to themselves, even to the most virtuous of their day. * * * And there is this glass which demands your attention. Will you please examine it, gentlemen?

Infidelis. Come, cousin, I will. Please to let me look at it.

Discordans. Now for a fresh surprise. Do you please to place the glass and look into it.

Infidelis. I will, cousin. But what is the matter, think you? I see nothing but gross darkness. How comes this to pass, *Discordans*?

Discordans. It is the nature of the instrument. Be pleased to turn yourself so as to look upon either or all of us in it. Now, sir, what do you see?

Infidelis. Strange! You all appear as angels of light. Did I not perfectly know to the contrary, I could have sworn upon the Alcoran, or the mass book, that Impiator had been Ariel; Avarro had been the genius of benevolence; that Fastosus had been humility; and you, *Discordans*, the angel of peace.

Discordans. This, sir, I call my inverting mirror, but the proper name of it is *False Reasoning*; an instrument of the true Luciferian construction, and is most admirably adapted to my dividing purposes.

By this mirror it is, that public or private reproof is not only rendered useless, but even hurtful to the party reproofed, and frequently prejudicial to society. So very much are people given to examine all matters in our famous mirror, that it is almost impossible to point out one man in a whole country, who hath wisdom enough to bear reproof with becoming patience. So that it is an argument of folly to turn away the ear from reproof, or to harden the heart against rebuke. These are brave days for folly.

By this wonderful mirror, I make even the preached word, not only useless to many, but offensive to some. For instance, it sometimes happens that the preacher, as it is his duty, exclaims against drunkenness; but that instant I step up to the drunkard, and hold the mirror before his eyes; immediately he begins to view the parson's conduct in a very uncharitable light, and, as a guilty conscience needs no accuser, he concludes it is himself that is aimed at. "Well," says he, "I see how it is; some spiteful person has told him that I was drunk the other night, and he is wicked enough to expose me to all the congregation. Has he no faults of his own, that he can be so free in trumping up other people's failings? Cannot he preach the Gospel without railing against individuals?" By this time I clap my

telescope to his eye and direct him to view the parson with it, which is no sooner done than he exclaims, "Aye, aye, his vices are as great as mine! and greater too. If he is not a drunkard, he is something as bad—he is covetous; all know that: and he is uncharitable and spiteful." Then I turn the end of my telescope towards himself. "Well," says he, "the parson himself is more wicked by one half than I am. I meddle with no man's character. I am in charity with all men. I am just and honest in all my dealings. If I hurt any body it is myself, and what has the meddling fellow to do with that?" Thus does this wonderful instrument invert the nature of things, so as to turn a well-meant admonition, into a piece of envious raillery. What is really in itself a virtue, is changed in its appearance to a vice; and if the least degree of zeal appears in the delivery of reproof, it is traduced as passion and ill nature.

TAU GAMMA IOTA.

WORLDLY MINDEDNESS.

It is our great unhappiness that the soul is always in the senses, and the senses are always upon the world; we converse *with* the world, we talk *of* the world, we think *of* the world, we project *for* the world: and what can this produce but a carnal and worldly frame of spirit? We must meditate heavenly things; we must have our conversation in heaven; we must accustom ourselves to inward and heavenly pleasures—if we will have heavenly minds. We must let no day pass wherein we must not draw ourselves from the body, and sequester ourselves from the world that we may converse with God and our own souls. This will soon enable us to disdain the low and beggarly satisfaction of the outward man, and make us long to be set free from the weight of this corruptible body—to breathe in purer air, and to take our fill of refined and spiritual pleasure.

SHORT DISCOURSES.—No. II.

THE GRACE OF GOD.

"WHEREFORE we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

In this Scripture we are taught the interesting fact, that the kingdom of Christ *cannot* be moved. That notwithstanding all earthly kingdoms, principalities, and dominions, shall be hurled down to destruction, yet the kingdom of Christ shall stand unshaken, amidst the crash of empires and the wreck of earthly governments.

This being the case, the Apostle exhorts the subjects of this kingdom to have grace to enable them to serve God acceptably with reverence and godly fear, that they may enjoy the blessings thereof in time and in eternity.

From the nature of this command we draw the following natural conclusions:—

1. To enjoy an interest in Christ's kingdom we must render an acceptable service to God.

2. That our service may be acceptable to God, it must be performed with reverence and godly fear.

3. That this acceptable service cannot be performed without God's gracious assistance. Hence, if our service is not acceptable to God, it is because we have not grace to serve him aright; or, having the grace, we do not use it in his service.

4. That this grace may be obtained by all Christians. If not, then are we commanded to have that which we cannot obtain, and thus an impossibility is required of us. This would make the commandments of God grievous, which the Apostle assures us is not the case.

Now the truth of the first two of the above conclusions is not denied by any, and when we call to remembrance what Christians, as individuals and as a church, are required to do, the truth of the third will be admitted in a moment. Christians are represented as the light of the world. They are to be the great means in the hands of God, of showing forth Christianity in all its practical bearings on human character. This is to be done by living example. Read Paul's praise to the church at Thessalonica. "In every place your faith to Godward is spread abroad so that we need not to speak any thing." Had any person, in the bounds of this church, asked Paul any thing about Christian fidelity, character, or worship, he need not say any thing on the subject. He had only to refer him to the church. There he would have seen the whole will of God presented in a practical illustration—in a living picture which speaks to the heart. Thus was the church a letter of commendation to the religion of Christ, known and read of all men. And so should every Christian congregation be at the present day.

1. Christians are called "THE SALT OF THE EARTH." This phrase may have a two-fold meaning. If there had been ten righteous persons found in the cities of Sodom and Gomorrah, God would have saved the cities for their sake. Then these few righteous persons would have been the salt of the cities; they would have possessed the preserving qualities which would have saved the cities from an overthrow by fire. Isaiah says, "Except the Lord of hosts had left unto us a very small remnant we should have been as Sodom." This small remnant then saved the nation from utter destruction; they were the salt of the nation. So Christians are to be the salt of the earth. I have not one doubt but that the whole world would have met Sodom's fate ere now, had it not been for the pittance of righteousness that has at all times been found upon the earth.

2. The church is to act upon the world as salt, in influencing them to obey the Gospel, that they may be saved with a spiritual and an eternal salvation. Hence, Peter says, "Having your conversation honest among the Gentiles that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation."

3. In order to accomplish this glorious end, Christians must "abstain from worldly lusts that war against the soul." They must deny "ungodliness and worldly lusts, and live soberly and godly in this present world." They must "stand fast, unmovable, and always

abounding in the work of the Lord." One ungodly action done by a professed Christian may neutralize the efforts of a whole church for weeks, and drown many souls in perdition.

4. Another means by which the disciples of Christ are to exert the intended influence upon the world, is the *union of Christians*. This is of such infinite importance that I have set it down as a distinct item in the Christian's "high calling." Christ says, "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one * * * that the world may believe that thou hast sent me."—John xvii. 20, 21. Unless Christians love one another with a pure heart fervently, and show to the world that they are not strangers and foreigners, but that they are fellow-citizens of the same household, they cannot exert all the influence on the world it is their duty to do.

These few remarks must suffice to direct the reader's mind to the great work in which he has engaged, if he has taken upon him the holy profession of religion. For a full understanding of the whole matter we must refer you to that divine volume—the Bible.

Now when we consider the evils which surround us; the temptations to which we are exposed; the prevalent vices against which we have to contend; and the rulers of the darkness of this world, with the spiritual wickedness in high places which stand up against us—who is so ignorant as to venture on the work in his own feeble strength? Who does not see the truth of our third conclusion? When we take a proper view of the whole subject, we are ready to exclaim, "Lord save or we perish!" But in the midst of our anxiety, when despair is just about to throw her dark mantle over us for ever, the Saviour speaks in his word in heavenly strains, saying, "Fear not, be of good cheer, I have overcome the world;" "I will be a present help in every time of need;" "My grace shall be sufficient for you."

Then we see, that although we are not able to perform all the work assigned us in our own strength, yet the Lord has promised all necessary aid. In view of this fact the Apostle says, "Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Heb. iv. 16.

But the question arises, Is this grace to be obtained through visible means, or without means? Is this grace to be communicated in some secret manner, while we are lying still and doing nothing for the Master or his cause? Or can we expect more grace when we are not employing what we have in the Lord's service? Remember, the Lord did not give ten talents to the servant who would not occupy one. But more of this subject in our next. E. G.

THINGS LOST FOR EVER.

Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smothered into forgetfulness; even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanquished honour; recalled his slighted years; stamped them with wisdom; or effaced from heaven's record the fearful blot of wasted life?

POPULAR LITERATURE.—No. V.

MODERN popular literature consists almost wholly of works of fiction. The ideal and fanciful seem to be the only outlets left for the bright genius of the nineteenth century to display itself. It is a truth well known to those who have examined into this matter, that there is a deep-seated conviction in the minds of the youth of the present age, that the very shortest and easiest route to the pinnacle of modern ambition is through the pages of a popular novel. This need not be wondered at when we see the universal homage with which the world bends the knees to such men as Bulwer, Dickens, Cooper, James, &c. &c.—when we find the public prints filled with rapturous encomiums of these men and their works, and when the great mass of the reading public is pouring over their pages with excited delight. Where is the youth, whose heart burns with celestial fire—who feels within him the soul-stirrings of something great and noble—whose high intellect, impatient for action, spurning control, and eager for a name; but wanting in the only basis on which the noble superstructure of lasting fame can ever be raised—*untiring perseverance*; who would not be tempted by the meretricious splendour cast around these names by the volatile and unthinking crowd, to dissipate his fine genius upon the ephemeral pages of a romance? Nor does the evil end even here. Imbecile minds are frequently as ambitious as good ones, and the flippant periods of a novel offer a proper outlet for poetic mediocrity and impudent stupidity to lay a tax upon the time and patience of the world.

The powerful patronage which this class of literature has from all classes, and the avidity with which it is studied, have resulted in an organized plan to supply with its exciting food all minds of all ages. The infant can hardly stammer forth broken words and thoughts ere his young imagination is excited by the wonderful nursery tale, in which ghosts and goblins take a prominent part. The schoolboy, thus prepared, is ready to read with delight hundreds of "moral tales" (?) put into his hands by parents and teachers. When his intellect expands a little there is no lack of food to supply his excited appetite. There are "Ladies' Books," "Ladies' Companions," "Gentlemen's Magazines," and a hundred other such works, filled with love tales, love poetry, and love pictures—admirable incentives to precocious feeling, and confirmed novel reading. There is but one step more, and then the *purity* and *truth* of Bulwer and Byron are presented to his young mind, and his education is complete.

But it may be asked, Is it allowable to embody a grave moral in a fictitious tale in order to impress it more forcibly, and explain it more clearly? It will not be denied by any that parables have been used in all ages to impress doctrines more powerfully upon the human mind, and we admit the principle to be a correct one; for we find not only that the old seers of Israel made use of fiction to enforce their sentiments, but that the Lord himself taught principally in this manner. But is there no boundary line—no "thus far shalt thou go and no farther," to this admitted principle? Must we uphold the whole monstrous fabric of modern romance, merely because the Messiah

spoke in parables? We are driven to no such absurd conclusion. How far, then, may we safely go in this matter? It is a delicate point to determine: but when I contemplate the boundless range which the human imagination can take—when I see how far this ideality has led the world astray, and is even now driving many a soul to perdition, I am forced back to the great central point in which alone there is safety—the cardinal Christian principle of *Christ in every thing*. The wisdom and safety of this standard being admitted, we have only to bring this point at issue up to it, and the conclusion is inevitable that we may use fiction *for the same purpose and to the same extent* that Christ used it, and we may not alter the intention or extend this boundary.

Many will reject this position as a narrow and contracted one; indeed, many will condemn it as a ruthless and barbarous destruction of the great mass of the world's literature; and insist that such a proceeding would throw back civilization three thousand years, and introduce us once more to savage life. While I unhesitatingly deny that we owe as much to poetry and romance as their enthusiastic admirers would have us believe, I am willing to acknowledge that in the early age of the world it needed weak food—infant's diet; and so we can look more favourably upon the intellectual efforts of the ancients, knowing how prescribed was their horizon: but why, in the name of reason, feed the full grown man upon milk? Why, in the midst of the scientific blaze of this last age of the world—when grand principles are being discovered, and eternal truth has opened wide the gates of her majestic temple, why do we uphold a position so monstrous, that the human mind, made for something greater and nobler, may, without burning shame and eternal disgrace, fritter away its energies upon the adoring *love-tale*, to foster the idleness and pander to the passions of some romantic Miss, who is incapable of understanding or appreciating the genius concentrated there? Alas! for the dignity of the intellect that can so employ itself. With powers so divine, to crawl in dust, so basely, like a worm, is a lamentable proof how august and yet how abject a creature is man! But the mere abstract question of the philosophy of fiction is one of minor importance to me at this time, and I will dismiss it by declaring that while I admire the beautiful creations of genius—that while I bow as devoutly before the shrine of well applied talent as any one living, and while I am willing to admit all that poetry and romance have ever done to enlighten, refine, and civilize the world—yet it is my deliberate conclusion from very considerable experience and much reflection, that it were infinitely better to eradicate for ever all the fiction of the past and present from the remembrance of all the living, than that we should receive it, as a whole, in its present licentious excess.

The excitement of passion and feeling must be the basis of all popular romance. The most transcendent powers, without this, would be condemned as dull and flat. The writers of the present day are well acquainted with the truth that the secret of literary success is not so much in the abstract merit of their works, as in their power to strike some sympathetic chord in the bosom of their readers; and so the more power a writer displays in working up the soul to the excess of

trembling passion, through the scenes he pictures so vividly to the imagination, the more will his genius be extolled and his influence felt. Now, the fact that this class of literature addresses itself almost wholly to the passions, must condemn it before any thinking judge. Where is the man who understands human nature, who does not know that any principle whose basis is mere passion, must become in time a licentious one? I would ask him who has not pondered well on this point, Are not the love and power of excitement powerfully progressive in their nature? Does it not take more potent draughts of the poisonous opium or alcohol to excite the old toper than the more sensitive nerves of the young beginner? Now, why is this so? For two reasons;—The passion for the stimulant becomes stronger, and the powers of the frame get weaker, and always require a louder call to arouse them the second time than the first. Now look at the analogy. The refined and elegant description of the most powerful passion of the human soul—*love*; will excite gentle and pleasing emotions in the youthful mind. But suppose the mind continues to call for this stimulant, will the same weak nectar which at first so delightfully pleased, continue to impart that pleasure? No. The passion becomes stronger, and its demands for strength in the intoxicating potion is progressive. Thus we find that the delicate and poetical insinuation degenerates into the broad remark; and this, again, to the vulgar description; and so the mind becomes impure. Am I not borne out in this remark by the history of the imaginative literature of all time? Look at Greece in her early and later writers. But why should I stray from home for a case in point? Examine the character of the most popular of the English romances of the past and present. You may take even such wild fictions as the *Mysteries of Udolpho*, or the more sober ones like *Sir Charles Grandison*, and you will find at least dignity and purity, if not nature and truth. The heroes and heroines are more perfect than mortals generally are, and the influence of the work is, at least, not destructive. Yet where is the modern fashionable novel-reader who would peruse any of these works? The very perfection and refinement of the character would make them yawn. Our lady novel-readers do not like such perfect heroes as are pictured in these old works. A little more of the *row* would suit her taste better, and then the sentiment is not spicy enough to be relished by her stimulated appetite. In a word, the refined sensualism of Bulwer and Byron, and the grosser vulgarity of Marryat and Sue answer a far better purpose.

Every man of judgment and discretion, who has turned his attention to these matters, feels alarmed and shocked as he contemplates the flood of iniquity pouring over the whole land. The broad gates of vice are thrown wide open, and every allurements that wickedness can put forth is in powerful action. But no machinery of Satan is so potent or better organized than modern popular literature. It is a fact, not to be denied, that many of the men who have been most successful in novel-writing for the last thirty years, are men of no moral character at all. Byron, it is well known, outraged all the decencies of life, and was an infidel, a drunkard, and a libertine. Of Bulwer and his writings the public newspapers have given

a full length picture. Eugene Sue, author of the most popular and the most indecent and vulgar of modern novels, *The Mysteries of Paris*, is a Parisian elegant of the first water, and a debauchee by profession. Captain Marryat is well known to the American public as openly immoral. But why should I sully these pages with the names of men so vile—men, the lustre of whose genius only serves to show more conspicuously their disgusting deformity?

These are the influences under which the present generation is growing up. Hundreds of thousands of these works, so cheap as to be accessible to the poorest, are floating through the country, and like a poisonous miasma leaving the plague behind them. The evil too is on the increase. The most infamous works are translated from the French and German to satisfy a depraved public taste. These works, I care not how splendid the talent that edited them, are base beyond description, and most profligate and ruinous in their tendency. Yet it is an alarming truth that moral men—men who have the care of directing public taste and sentiment, are setting an example to thousands who are incapable of judging for themselves, of that daring kind of hardihood which recklessly imbibes draughts from every foul stream they meet on their pilgrimage road. A large mass of the popular literature of the nineteenth century, I do contend, is openly immoral and impure in its tendency. Christian parents, look well to what your sons and daughters are reading, if you care for their souls; for Satan is now making a powerful effort, through a most corrupt literature, to ruin the world and neutralize the great schemes now in progress for the amelioration of the state of fallen man. E.

NEW YEAR'S EVENING AT MR. GOODAL'S.

[Continued from page 340, Old Series.]

CONVERSATION AT DINNER.

WHEN the company, according to seniority, had walked out of the parlour into the dining-room, and while all were standing round a table, not sumptuously decorated, but richly laden with all that nature, reason, and religion required—Mr. Goodal, with the dignity of a patriarch and the simplicity of a Christian, gave thanks to God for the blessings before them, and for the happiness he enjoyed in having around his table on that day so many dear to him in the flesh and in the Lord. Maria Goodal, one granddaughter, and two grandsons, were amongst those who waited on the table. After all were seated and had begun to partake of the bounties before them, Mr. Reed said he would propound a question to the youngest person at the table, which he did not know that he could satisfactorily answer himself. "Whence," says he, "originated the custom of eating with the head uncovered?"

Robert Fowler. As I am the youngest person at table, I must regard the question as addressed to me. But as it is the first time I have heard it, or thought of the subject, I can, off-hand, only say, that I think *convenience* dictated that custom, as it would be rather

inconvenient for gentlemen to eat with their hats on ; though I know they sometimes do it.

Mr. Reed. It is a good reason, Robert, and such a one as I was thinking you would assign.

Robert Fowler. I should like to have a better one from you, Mr. Reed.

Mr. Reed. It has occurred to me that I heard some one say, that the custom originated from the pious patriarchs, who, from gratitude to God, uncovered their heads while they partook of his bounties, and from them it spread through society and descended to us.

Mr. Goodal. The question is new to me also ; but I have often felt myself inclined to uncover my head from a sense of God's goodness in furnishing me with an apple, a grape, or a drink of water when I needed it. And, I may add, that it often impressed me as disrespectful to God to eat with the head covered. But, brother Reed, did not the Christian nations derive many of their domestic customs from the Jews ?

Mr. Reed. The Jews being the first Christians, and the Gentiles being engrafted upon their stock and embodied with them, many Jewish customs in some modified shape pervaded the Christian communities. Eating and drinking was an essential part of the religion of the Jews. They had so many festivals, and were to appear so often before the Lord in the course of one year, that it is natural to suppose they would acquire such feelings of devotion in the act of eating, as to make it quite natural for the religious part of them to think of God while eating on ordinary occasions for the refreshment of nature.

Mrs. Reed. But do you not thus deprive us females of an opportunity of some token of our gratitude to our Heavenly Father, while you oblige us to appear with our heads covered in all public assemblies and at table ?

Mr. Reed. I am sure, my dear, I never laid an injunction on you touching your head. I always thought you were the best judge of what was suitable.

Mrs. Reed. True, my lord. But as I have always regarded you as my constitutional and moral head since the day I vowed allegiance to you, from that day till now I have worn a covering on my head, *because of the angels*, who, though of celestial birth and dignity, veil their faces with their wings in the presence of their Lord : for thus you have expounded to me the 9th and 10th verses of Paul's first letter to the Corinthians :—"The woman was created for the man ; for this reason the woman ought to have a veil upon her head," [emblem of submission], "because of the angels."

Mr. Goodal. Very good, sister Reed, you covered your head the day you put yourself under the guidance of your husband ; and as you have not since renounced brother Reed, you always wear a covering on your head, in token that you regard him as your head, and honour him as such. The glory of a married woman is, therefore, her husband. Well, my daughter, you must not complain of a custom which is founded on so much good reason, if not upon the most unequivocal authority.

Mrs. Reed. I complain not of the custom, father Goodal, but of the

reason assigned for a man's eating with an uncovered head; because I desire not only to be as grateful to my Heavenly Father, but to have the same opportunity of signifying it by corresponding signs while partaking of the bounties of the table.

Mr. Goodal. Very good, my daughter, but I will tell you how you are no loser in this case. When you see brother Reed eating with an uncovered head, regarding him as your constituted head, you can feel all gratitude to your Heavenly Father, not only for these table comforts, but for a husband who uncovers his head before the Lord in your presence. And the same piety is evinced by you in gratefully remembering that the Lord has permitted you to sit by the side of a brother husband with your head covered, whose vassal you might have been, had not the Saviour of the world elevated you to this rank.

Mrs. Reed. I thank you, father Goodal. You have turned the misfortunes of my sisters into blessings, and have reminded me how much I owe to the Lord for the head he has given me, who is my brother as well as my master.

Mrs. Goodal. Sister Reed, when I look at father Goodal's grey hairs, which scarcely conceal the top of his head, and see him approach the table, bowing his uncovered head before the Lord, I rejoice in it; for to me it is a sign of what the elders do in heaven, feasting on the love of God, when they cast their crowns at the feet of our glorified Saviour. The covering which I wear upon my head in the presence of my husband, I regard rather as a sign of my subordination, than as a protection from the cold, or as an ornament to my person.

Mrs. Reed. Its plainness, mother Goodal, indicates that. There is nothing which to me appears more indicative of the want of good sense, as well as of true piety, than the costly and fantastic head-dresses of women professing godliness. The unmarried Christian ladies disparage themselves; and the married disparage both themselves and their husbands by such conformities to a vain and dissipated world.

Mr. Williamson. Surely, Mr. Reed, what is merely decent is not incompatible with Christianity.

Mr. Reed. I would thank you, Mr. Williamson, or any one at table, to give me an authentic definition of the word *decent*. Like the chameleon, it is of every colour, fashion, and kind, and varies in every parallel of latitude and longitude, from Nova Zembla to the Cape of Good Hope.

Mr. Goodal. As you are all silent, I will tell you what I have long regarded as a very *indecent* thing. To see a person or a family sit down to table to partake of God's goodness, and after they have sat down to invoke God for a blessing on the food.

Mr. Williamson. Not indecent, Mr. Goodal, to ask a blessing!

Mr. Goodal. No; not to ask a blessing; but to acknowledge one in such an attitude of body. Do we not rise up on our feet to address an equal? And do we not bow to a superior? Yet in approaching the Lord of hosts we sit down and then address him! Surely, this is not "to glorify the Lord with our bodies." This is not in accordance with the command, "Whether you eat or drink, do all to the glory of God." But we come to table to *receive*, not to *ask* a blessing. What do you mean, Mr. Williamson, by "asking a blessing?"

Mr. Williamson. That God would bless the food to our use, or make it conducive to our health.

Mr. Goodal. Do you mean that God would change its nature, assist our digestive organs, or suspend any of the laws of nature for our benefit?

Mr. Williamson. I think without the blessing of God it cannot do us any good.

Mr. Goodal. But God has blessed it already! for "every creature of God is good if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

Mr. Williamson. Then you only *give thanks* when you come to eat.

Mr. Goodal. As our Master and his Apostles gave thanks before eating, so I think ought we.

Mr. Williamson. Among my former religious acquaintance in New York it was customary to ask a blessing upon the food before we eat it, and after eating it to return thanks to God.

Mr. Goodal. And that is the best reason in the world with many for adopting and continuing the practice. But I have made it a rule with myself, first to inquire who originally introduced, or established, a custom, before I can in my worship acquiesce in it.

Mr. Williamson. Into that matter I have not inquired; but as to the most decent manner of addressing God, I must confess it appears to me most comely to address God with at least as much external respect as we show to man.

Mr. Goodal. Methinks, if the Lord himself fell upon the ground, or on his knees, or stood up and lifted his eyes to heaven when he spoke to God his Father, we, sinful dust and ashes, ought not to sit down before we speak to God. Besides, we are so constituted that our own attitudes of body exert a very considerable influence upon us. How it is with others, I presume not to say, but as for myself, I must say, that I cannot feel the spirit of prayer, without the attitude of prayer.

Mr. Williamson. I again confess that it does appear doubly inconsistent at one time to kneel down, and at another to sit down to address God, when circumstances do not compel it. As we have first to approach the table on our feet, it certainly is most comely to return thanks to God for his bounties, than first to sit down and then address him.

Mr. Reed. But, Mr. Williamson, I have another remark to make upon the customs of "grace before and after meat." They generally are a sort of morning and evening family prayer; in which there is petition, confession, and a narrative of circumstances, wholly irrelevant, and which, perhaps, have been repeated over eight times in the day.

My neighbour Jarret prays in his family every morning and evening, and says a blessing and a thanksgiving at every meal; and you will hear him substantially repeat all the same ideas each time. Thus his asking a blessing for his breakfast is only a short summary of his morning prayer, and all the others are repetitions of it. So that eight times in the day he asks the same favours and acknowledges the same blessings.

Mr. Goodal. Mr. Jarret is not the only person in Newtonfields who pursues this course. Almost all our devout neighbours, or the praying part of the Presbyterians, Methodists, and Episcopalians, like sheep, follow one another in this track. But I fear the company will think we have forgotten the word *decent*, and while talking of somethings indecent in religious manners and customs, we shall wander from the question brother Reed proposed.

Mrs. Fowler. I was just going to ask, How will this explain the word *decent* as respects the head-dress of females? I am solicitous on this subject, for my daughters are often asking me questions about what is decent.

Mr. Williamson. Since the question was proposed I have been revolving it in my mind, and am led to think it means conforming to the customs of our neighbours.

Thomas Goodal. To me it seems to mean being like the better sort of our neighbours.

William Goodal. I differ a little from my brother Thomas, and would define the word as indicating a little superiority over the mediocrity of our neighbours.

Mr. Reed. So it appears we shall have a variety of definitions in your own family, father Goodal.

Mr. Goodal. As you are all trying you skill in definitions, I will propose the question to mother Goodal, who has been a good deal in the world in her younger years, and much among Christians in her elder years.

Mrs. Goodal. I am not well skilled in defining words. I have been more attentive to things than to words; but if I were to give my thoughts upon the thing called *decency*, as it appears to me, I would say that it is that behaviour or that apparel which is suitable to the character of a professor of the faith. In this I include regard to age, sex, and condition, and some little to circumstances. Cleanliness, plainness, neatness, and simplicity, are, with me, the four elements of decency of apparel and household furniture. And of decent behaviour the five elements are honesty, veracity, humanity, modesty, and affability. But, brother Reed, I would thank you for your best definition of the term?

Mr. Reed. I could not improve on the definition you have given of *decency*, as respects apparel, furniture, and behaviour. You have left nothing for me to add. But I should be pleased to learn whether sister Fowler is yet satisfied with what she has heard?

Mrs. Fowler. I can never dissent from my mother, either in theory or practice; but for the sake of my daughters I wished them to hear the opinion of those whose judgment is mature and guided by the wisdom which comes from above.

Mr. Goodal. My father used to say that the elements of true politeness were all found in the doctrine of self-denial as taught by Jesus Christ. That in paying the most self-denied attention to others, we were most polite; and I have thought that his philosophy of *politeness*, and mother Goodal's philosophy of *decency* were near akin; and, for my part, I would not declare non-fellowship with any one who practised upon the principles of their theory.

Mr. Reed. Then, father Goodal, your daughter Maria, and your grand-children, who are so attentively waiting upon us, are the most polite persons in the room; for certainly they are practising the greatest degree of self-denial in fasting and serving, while we are eating and drinking the good things of our Heavenly Benefactor.

Mr. Goodal. This is both their duty and their pleasure; and it is my wish to see my children and grand-children promoting their own happiness by ministering to that of others. They are best qualified to preside over others who have first learned to serve in the ranks: for he who has not learned to be obedient is not competent to command.

Mr. Williamson. I am requested by a lady who sits not far from me, to ask Mr. Reed whether he can give any other exposition of 1 Cor. xi. 9, 10, than that advanced by Mrs. Reed? The ladies at this end of the table are very curious to understand that allusion to the angels.

Mr. Reed. The ladies would smile if I should give them the comment upon this passage, which the great Dr. Lightfoot, President of the Westminster Assembly, which furnished the Puritans with a Confession of Faith, gives of it in the second volume, p. 720, of his works. He says, "The angels were the messengers or paranympths who came to meeting on the part of others to look out for proper spouses for their friends." Bishop Pearce contends that the angels are the heavenly messengers who are always present in the church, as the cherubim were in the temple; and that as Paul exhorted Timothy in the presence of the angels, so he here exhorts women to shamefacedness and modesty in the presence of the angels. But Sir Norton Knatchbull, whom I lately examined on the passage says, that the angels are those messengers which gave to Eve the injunction of homage to her husband; for he says, this law of subordination was given by angels as was the law on Sinai, and he would translate the whole passage thus:—"For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man." Therefore ought the woman to acknowledge the power (*exousian*, translated *veil*) to be on her head—that is, her husband, because of the angel's who said in the name of God, "He shall rule over thee." But Mr. Locke candidly acknowledges he could not understand this passage, and therefore gave no comment upon it. The view which sister Reed has given is at least as plausible as any other: and it has this advantage, that it offers no violence to the spirit and scope of the passage, nor to the construction of the original sentence.

Mrs. Fowler. This makes the glory of woman to be analogous to the glory of man. His glory is, that he was made in the image of God, and that of the woman is, that she was made in the image of man. If, then, the angels veil their faces in the presence of the Lord, women in the public assembly ought to veil their faces in the presence of men.

Mrs. Reed. Sister Fowler, it behoves us, then, to esteem our husbands as our head, and to follow our own mind and will only when we do not know theirs.

Father Goodal. If we have not known our relative duties so well before, as we have learned them to-day, we will be the more happy during the present year, in being able to live more conformably to them than heretofore; for as we grow in knowledge and in conformity to the will of our Heavenly Father, we increase in holiness and happiness.

Brother Reed, let us retire into the other room.

A. C.

THE SOCIAL EXISTENCE OF HEAVEN.

WE are endowed with social natures: but the purposes for which these were given us cannot be attained, unless we are capable of knowing the beings by whom we are surrounded. Hence our beneficent Creator has conferred upon us this capacity. By virtue of this we know when to unbosom our thoughts, and when to maintain a proper reserve. We know to whom we may speak of our griefs, or pleasures, and to whom they would be as idle tales. And unless at death the faculties of the mind are changed, believers will have the same social natures in heaven which they had on earth; and to receive all the gratification of which they are capable, they must have the power of recognizing their celestial associates.

We shall be confirmed in this sentiment when we recollect, that heaven is frequently represented to us as a state of social existence, the most perfect of its kind. It is described by the expression, "the general assembly and the church of the first-born." Its inhabitants are denominated, "the spirits of just men made perfect." But how circumscribed would be the satisfaction of being in the most august and splendid assembly in the universe if we did not know an individual there! The consciousness of being a stranger, "alike unknowing and unknown," would otherwise be experienced, and keep down every rising emotion of joy. Hence, it appears to me, that so far as the fellowship of the "saints in light" is concerned, were they not permitted to know one another, heaven would be deprived of one of the highest charms of social existence, and those who are there would be unnecessarily debarred from what might be a never failing source of blessedness. But this cannot be. The state of society above is the most exalted and perfect. And, therefore, whatever knowledge is necessary to give confidence to intercourse, or to direct in the choice of topics connected with the past history, or congenial to the peculiar character of those who may commune together, will no doubt be possessed.

DEPENDENCE ON GOD.

Do they part with industry, and leave the event with God? I have seen matters fall out so unexpectedly, that they have taught me in all affairs, neither to despair nor to presume. Not to despair, for God can help me; not to presume, for God can cross me. I will never despair, because I have a God. I will never presume, because I am but a man.

THE SPIRIT'S CALL.

BY A LADY.

COME to our home of sapphire light,
The rest for spirits pure ;
'Tis decked with glittering gems of night,
Where all from sin's secure.
The rainbow arch, that spans the sky,
And vanishes from earth,
Is bright to us as beauty's eye,
When love first gave it birth.

The gorgeous clouds that deck the west
At balmy evening's close,
Hang o'er the couch whereon we rest
When earth has sought repose ;
And 'mid the strains that float along
The azure vault above,
Are heard the notes of sweetest song,
Inspired with heavenly love.

The loneliest flower that sighs away
Its breath upon the gale,
Is e'en our care when sunny day
Has left the fragrant vale :
The glittering gems from dewy night
Are borne on wings of spirits bright,
And wreathed around the dreaming flowers,
Ere night has passed in fleeting hours.

Then come ye ransom'd souls and dwell
Amid our bowers of love,
Where heavenly anthems ever swell,
In praise to Him above :
It is a bright and holy clime
Of calm content and rest,
Where far beyond the bounds of time
"The pure in heart are blest."

BAPTIZED, BUT NOT IN THE CHURCH.

THERE are several classes to whom this sentence is applicable. We shall consider it, however, at present, in reference to but one class—that in which is comprehended persons who have been baptized, but have never joined a church.

In every case of this kind, there is something in the individual who neglects or refuses membership, radically wrong. In some instances he may be ignorant of his duty ; but in very many instances, it is presumed, the hearts of such persons are not right before God.

On the day of Pentecost three thousand were added to the church in one day. And there is no reason upon record, in which the baptized, in the days of the Apostles, did not formally attach themselves to the church. Their love to the brotherhood prompted them to join the church. And their desire to promote the interests of the church by uniting their means and efforts with those of their brethren, and to become themselves the subjects of the watchful care of the bishops and of the admonition and discipline of the congregation, were powerful

inducements. The primitive church believed in doing "all things decently and in order." But the being baptized, and afterwards refusing to unite with the church, is a high-handed act of disorder, not only because it is contrary to apostolic example, but because it directly aims a thrust at the vitals of the church. If all baptized persons were to refuse membership, where would be the church? It would necessarily become, and that too in a short time, extinct.

When, therefore, the elders, or chief brethren of any congregation, shall have within their districts a case of this kind, they should very promptly admonish the delinquent, and instruct him in reference to his duty. If, however, he shall prove refractory, and more especially, as is often the case, it shall become manifest that his conduct is immoral, he should be considered by the church as an alien, and even as having broken his baptismal vow, and wholly unfit for the fellowship of the congregation; and if his conduct is injurious to the church, the brethren ought, in self-defence, to let the public know that such disorderly and refractory person belongs not to their communion. Do you ask by what law this shall be done. I answer, by the "royal law"—the law of love! By the law of order. By the spirit of Christianity.

Many have yet to learn that Christianity is a religion of *principle*: and that, therefore, we need not look into the Bible for a written command for every minute step to be taken by the church. Much is to be done by the spirit of the institution according to the reason and fitness of things.

A. R.

GOOD AND FAITHFUL SERVANT.

CHRISTIANS are servants of God and of the Lord Jesus Christ. We have a good and faithful Master, and ought for this reason, if for no other, to be good and faithful servants. Besides, at the last day, when our Lord shall come to reckon with us, we shall not enter into the fruition of the joy of our Master, unless in this probationary state we shall have been good and faithful servants.

What are the essentials of a good servant? We shall notice the following:—

1. *Diligence.* A negligent or indolent servant is never a good one. Diligence is inculcated by Christ and the Apostles throughout the New Testament in the most impressive terms. We must "diligently follow every good word and work." "Giving all diligence," we must "add to our faith courage," &c. We must so run as to obtain. Racers, panting for a brilliant prize, do not stop on the course to count the pebbles which they may perceive on the way, or to dispute about the insects of an hour. Their minds are absorbed by objects of infinitely greater magnitude and importance.

2. *Cheerfulness.* The good servant does his work with cheerfulness. A servant who should manifest reluctance at the performance of every task, would not be counted by men, a good servant. Neither will our Master reckon us to be good servants unless we perform our Christian duties with cheerfulness. This is the love of God, that we keep his

commandments. This love constrains us, and renders the commandments not grievous but joyous unto us. It becomes our meat and our drink to do the will of our Heavenly Father. The servant who is habitually indisposed to the performance of duty, and in consequence, is given to murmuring and complaining, is a wicked and slothful servant.

3. *Constancy.* The servant who is diligent to day and sleeps to morrow, is not a good and faithful servant. He must be diligent, not only on great or special occasions, but every day and on ordinary occasions. What shall we say of Sunday Christians, who are in a state of spiritual torpor through the week? Or of Christians who burn like straw during a religious excitement, but are as cold as an icicle on all other occasions? We cannot say, nor will our Master, that they are good and faithful servants.

4. *Fidelity and Zeal.* A good and faithful servant is zealous to promote the interests of his master. He is honest. He is true-hearted. He neither steals nor slights work, because the eye of his master happens not to be upon him. So must it be with the Christian. Zeal according to knowledge may well be required of us, and a true-hearted devotion to God. If a man is not honest between himself and his God, there is death and not life at the very heart of his religion! And if he is not zealous in religion it must be because he does not put a high estimate upon it.

5. *Perseverance.* A servant is required to continue diligent, and cheerful, and constant, and faithful, and zealous through life. No matter how good a servant he has been for a term of many years—this will not avail him in the day on which he turns away from his rectitude. That is well which ends well. Our Saviour says, "Be thou faithful unto death and I will give thee a crown of life."

Brethren, let us examine ourselves. Are we in the faith? Are we good and faithful servants? Let us bring our hearts and lives to the test. To the law and the testimony. Why should a man be self-deceived? Will a man drown himself in perdition? Will a man murder his own soul?

A. R.

THE TONGUE.—No. II.

IN a former article on this subject, we pointed out some of the many evils of which this unruly member has been guilty. The tongue has been imprudently used in telling things that are true, as well as wickedly employed in telling falsehoods. Sometimes persons should refrain from telling things which are in reality true, especially when they are calculated to produce envy and contention, and every evil work. We simply mean, they should not speak at all when such are to be the pernicious results. Sometimes persons are compelled from the necessity of circumstances to perform the painful task of divulging some unpleasant truths by way of self-defence, in order to wipe from their good characters the false and groundless charges some secret or open enemy may have attempted to establish against them. There are hundreds, perhaps thousands, of the human race egregiously guilty of this sinful practice, and peace-destroying course. This

number; be it said to the shame of Christian professors; is made up in part from the ranks of those who are the professed advocates of the Holy Bible. If the advocates of Christianity speak at all, they should speak the truth; and nothing but the truth. The cause they have espoused is that of truth: should they not then be influenced by the spirit of truth, to love the truth whether it pertain to things temporal or things eternal? The actions of men form their character for eternity, whether performed by the hand, the foot, or the tongue. It is true we have frailties and imperfections—great barriers to our upward march to the heavenly country—but God has provided us with ample means for overcoming the difficulties and removing the obstacles Satan may throw in our pathway as we are journeying on to the celestial city. He has given us grace to conquer. If his grace was sufficient for Paul in all the trying scenes through which he passed, even in perils by sea, in perils by land, in perils among the heathen, in perils among false brethren, and also in the great persecutions which he endured for the cross of Christ; surely, then, his grace is sufficient for us whose trials and persecutions are not worthy to be compared with those of Paul, who suffered the loss of all things that he might win Christ. The cause of Christ has been greatly injured by the tongues of Christian professors. Has he forgotten God by *foolish talking* as did the Romans by *foolish reasoning*? The Lord is not unmindful of such. He sees and hears us all, whether male or female. His all-seeing eye, that slumbers not, beholds every action we perform. His everlasting ear hears the words spoken by every tongue. No action escapes his notice; no word falls from our lips unheard by him. He is omnipotent. This unruly member has been engaged in the commission of sin from the earliest ages. Satan set the example for the human family. The Saviour branded him as the father of liars, and a liar from the beginning. Even in Eden, midst the rosy bowers of first-born pleasures and holy delights, the arch-enemy of souls deceived the mother of all living with the words of his mouth. "Ye shall not surely die," was his memorable declaration. She heard the fatal words and yielded to the beguiling influence of his Satanic majesty. No age prior to the Christian was exempt from the sins of the tongue: the Israelites murmured at the dealings of God; they spoke against Moses and even against the Lord, who had by his strong arm emancipated them from Egyptian servitude, and planted their feet upon the shores of deliverance. Their tongues proved the instrument of their death, for he sent fiery serpents amongst them, and numbers of them perished on account of their evil *talking*. Nor was the Christian age free from its contaminating and soul-destroying influences, even when it was honoured by Apostles and Prophets, miracles, signs, and distributions of the Holy Spirit. We find the great Apostle of the Gentiles writing against the disturbers of the peace of Zion, who both walked and *talked* disorderly. "Now we hear that there are some who walk among you disorderly, working not at all, but are busybodies."—2 Thess. iii. 11. Persons seldom exhibit the character of busybodies without making a bad use of the tongue in the formation of a character so unenviable. The Apostle in another portion of his writings gives us a fair exposition of the foregoing passage.

"And withal they learn to be idle, wandering about from house to house; and not only idle, but *tattlers* also, and busybodies, speaking things which they ought not."—1 Tim. v. 13. Are not busybodies talkers as well as doers?

Peter also guards us against this character, in connection with some others. "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. iv. 15, 16.

They who suffer as busybodies, and not as Christians, deserve to suffer, and if their consciences are not seared as with a hot iron, they will suffer, and that severely. If they are past feeling and their hearts coated as with steel, the Lord will cause them to feel the rod of his ire at the final adjudication. They may stand before him in the judgment with their consciences seared, and their hearts coated without with steel, and lined within with brass, yet he can pierce them with the sword of his justice, and will plunge them into the lake where the worm dieth not and the fire is not quenched. Are there any in Protestant Christendom who have made a profession of religion, that shall fill the character of those wicked sinners mentioned in Rom. iii. 13, 14. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness." How shall such characters fare in the day of reckoning! "These shall go away into everlasting punishment, but the righteous into life eternal." The tongue cannot be too safely guarded; it is so apt to go astray from the dialect of heaven to the language of Ashdod. We are responsible for our words as well as our actions. "But I say unto you, that every idle word that men (mankind) shall speak, they shall give an account thereof in the day of judgment. For by thy *words* thou shalt be justified, and by thy *words* thou shalt be *condemned*."—Matt. xii. 36, 37. This is not the language of some modern revivalist to alarm the conscience and awake the fears of the wicked, but the words of the Great Teacher, the judge of the living and the dead, who has the keys of death and of hell, who can shut and no man can open. We are writing against the sins of the tongue in general. Some persons act on the pharisaical principle, and take nothing to themselves, how well soever "the cap may fit;" such persons are incorrigible; their case is almost hopeless. Hence the necessity of our daily examination whether we are in the faith. If we repudiate the restraints of Christianity even in this one member, we are treading upon dangerous ground, and are hazarding our prospects for a better resurrection. The Apostle James decides this question beyond a doubt. "If any man (or woman) among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Persons who are in the habit of talking much are apt to talk too much. Truth is too rare a commodity to engage the entire time of some untiring and indefatigable talkers—and even some who are not so much given to dealing out their "chit chat" by wholesale and retail, even respecting persons and things, are sometimes driven to the disagreeable necessity of denying their own words when brought to the proof. The first falsehood is covered with another, and so on

ad infinitum. The sins of men will stand as so many unimpeachable witnesses against them when the book of God's remembrance shall be opened; even there they will be found written in brass by the hand of the recording angel. The tongue is occasionally used by professors in singing songs not seasoned with grace, nor to the glory of God, and not unfrequently employed in talking about the transitory, yea, the dying things of time and sense, during the preaching of the Gospel. Is this letting their light shine before men? How can persons enjoy the worship of God, and how are their minds solemnized and prepared to receive the unadulterated milk of the word, when their whole time till the commencement of preaching, or even the administration of the Supper, has been occupied in rehearsing the news of the past week. If we mistake not, we have heard of professors (though not many) who have sometimes spent nearly the whole time of the exhibition of the truth, in talking about the common affairs of life. How awful at such a time would have been the presence of the Judge of all! Sometimes, during the administration of the Supper, levity and a want of solemnity are seen in some professors, who sometimes converse until they are approached with the symbols of the body and blood of Christ. This we trust is not often the case. Such persons surely are unprepared to receive the blessing attending this institution. This may not be very acceptable food to some; we cannot help it, but must speak the truth in love. Such individuals have driven from their minds the solemnity of the occasion, and have filled them with the mere nothing of time, like the airy bubbles of the ocean that burst in a moment and are gone for ever.

G. B. M.

REASONS FOR FAMILY WORSHIP.

Because it is the will of God, whose displeasure is expressed against the families that call not on his name.

Because it is a dictate of right reason, that considering the relations we bear to God we should thus formally recognize him.

Because when properly conducted, it is exceedingly refreshing and profitable to the soul.

Because it operates as a restraint on sin in those who conduct it, and checks worldly-mindedness.

Because it is an excellent example to children and servants, and has a sensible effect on their principles and conduct.

Because family blessings are not to be expected when they are sought not after in a family capacity.

Because families will grow up in irreligion, and in the neglect of all that is holy and good, where family devotions are not maintained.

Because it is an unnatural and impious thing to live without it.

Because experience has proved, that where family religion is devoutly maintained, the greatest amount of happiness is to be found; children are most obedient; servants most faithful; and the various members of the household are bound together by the strongest bonds of affection.

Because it is one of the best means of aiding us in our journey to heaven.

BELIEVER'S BAPTISM & INFANT SPRINKLING CONTRASTED.

BELIEVER'S BAPTISM.

Believers baptism is commanded in Mark xvi. 16.

Believer's baptism has examples.

Believer's baptism is from heaven. Matthew xxi.

Believer's baptism is the counsel of God.

Believer's baptism has been sealed from heaven.

In believer's baptism the person submits in acts of obedience to the Gospel.

Believers are buried with Christ by baptism.—Rom. vi. 4.

All believers that are baptized are thereby brought into Christ.—Gal. iii. 27.

All believers baptized receive the remission of sins.—Acts ii. 37, 38.

God has promised that all who believe and are baptized shall be saved.—Mark xvi. 16.

Believers rejoice when they are baptized.—Acts viii. 37, and xvi. 34.

All the world may undeniably affirm that believers were baptized by the Apostles.—Acts viii. 12.

Those who practise infant sprinkling are compelled to confess believer's baptism.

All baptized believers are living stones, fit for God's building.—1 Peter ii. 5.

Baptized believers build on Christ by their own faith.

They that receive Christ upon their own faith, shall never perish.—John x. 28.

Baptized believers know Christ to be precious.—2 Pet. ii. 7.

Baptized believers love Christ and keep his commandments.—John xiv. 15.

Baptized believers may repel Satan as Christ did, saying, "It is written, *They believed and were baptized.*"

INFANT SPRINKLING.

Infant sprinkling has not a single command.

Infant sprinkling has no example.

Infant sprinkling is from men.

Infant sprinkling is the counsel of men.

Infant sprinkling never was sealed of God.

In infant sprinkling the infant puts forth no acts of obedience to the Gospel, but to men.

Infants are not buried, but only sprinkled.

Infants are not thus brought into Christ.

Infants do not receive remission of sins. They have no sins to be remitted.

God has not promised that all sprinkled infants shall be saved.

Infants cannot rejoice.

But none can affirm that any infant was sprinkled by the Apostles.

But all baptized believers do not acknowledge, but deny infant sprinkling.

But all sprinkled infants are not living stones, fit for God's building.

Sprinkled infants are builded on the faith of others.

But such as are sprinkled upon another's faith, have no such assurance.

Sprinkled infants have no such knowledge.

Sprinkled infants do not love Christ nor keep his commandments, for they are incapable.

But infant sprinklers cannot say, "It is written, *Infants were baptized,*" for it is not written.

The foregoing contrast is enough, I would think, to convince every mind, which is not so shackled and trammelled by prejudice, prepossession, and parental education, as to be rendered invulnerable to the truth, though strongly enforced by the infallible Word of God, reason, and every thing that merits the name of evidence. But the time is evidently near at hand, when, I awfully fear, they will lament their folly. I tremble when I consider the near approach of

the time when every thing of human policy, invented in place of the pure religion of Jesus Christ, must be lost in one universal wreck of irreparable ruin. My apprehensions proportionably increase as I view, (as to me appears evident), that by far the greater part of the world is in an unprepared state; nay, the greater part of professors of Christianity, are not prepared to say, "Come, Lord Jesus, come quickly;" nor the societies, to which they belong, ready to respond, "Amen; Come, Lord Jesus."

S. K. MILTON.

THE LORD'S DAY.—No. I.

WHAT are the obligations to observe the Lord's day? And in what manner ought it to be observed? These two interesting and highly important questions, I propose to discuss in the present essay. I begin, therefore, by remarking, in the first place, that with men of the world, as well as professing Christians, there is nothing more "lovely," or of "better report," than a strict observance of the first day of the week, by those who fear God. It is therefore obligatory according to Phil. iv. 8.

In the second place I remark, that it is right to observe the first day of the week, as a benevolent provision, calculated to afford a wholesome respite from toil to man and beast.

In the third place, I urge, that it is right to observe the first day of the week, because, as far as any experience has been had on the subject, its observance has greatly advanced the cause of good order, good morals, and practical godliness.

In the fourth place, I affirm, that the general observance of the first day of the week, gives to the labourer, the mechanic, and the business man, an opportunity, which in many instances they could not otherwise enjoy, of reading the Word of God and teaching it to their children.

In the fifth place, I aver, that the general observance of the first day of the week is a necessary regulation, if we would sustain the public worship of God, the preaching of the Gospel, and the moral and religious instruction of the world.

In the sixth place, I conclude, that those professing Christians who excel in a due observance of the first day of the week, are generally foremost in every good work, and the most conscientious and devout in the service of God.

From the foregoing remarks I infer, that the world requires the observance of the first day of the week as a day of rest from labour, and as affording at the same time an opportunity for mental, moral, and religious improvement. I infer also, that the church requires it, as almost, if not altogether indispensable in order that she may carry out the great and gracious designs of her existence, namely the glory of God and the salvation of men. These things being so, who will deny that the observance of the first day of the week is from heaven?

But I rest not the argument here. The Bible when carefully and impartially examined, furnishes evidence on the subject under consideration, which, to my mind, is conclusive. In Rev. i. 10,

the phrase, "the Lord's day" occurs, referring, as is almost universally agreed, to the first day of the week. Now, if the Saviour decided that a piece of coin belonged to Cæsar because it bore his superscription, shall I not be justified in claiming the first day of the week for the Lord, when I discover HIS name impressed upon it? With what peculiar and strong emphasis then does the saying of Jesus Christ, "render unto God the things that are God's," apply to the first day of the week, and enforce its observance? The "Lord's day" is a phrase belonging unquestionably to the same category with the "Lord's Supper," and means therefore a day peculiarly and exclusively the Lord's, and sacred to his service. "Ye are not of the world;" "I have chosen you out of the world," said the Saviour to his disciples; and the same might be said with equal propriety of every thing which the Lord appropriates to himself, and of the first day of the week in particular, if for no other reason, at least for this one, *that it is the only day which does or can celebrate the triumphant resurrection of the Son of God from the dead, having been distinctly chosen for that especial purpose.*

My second argument in support of the observance of the Lord's day shall be based on the example of the Saviour, and the primitive Christians. First, then, the example of the Saviour. He appeared to his disciples on the evening of the day of his resurrection, *and not again* until the next first day of the week. Why did he not appear to them during the week? Why not on the intervening Sabbath, when they, being Jews, would have been religiously employed? Was it mere accident?—was it not rather intended to direct the disciples to the observance of that day? For certainly, if the Saviour acted in such a manner as to warrant them to expect his presence on a particular day of the week, they would note that day, and assemble prepared and expecting to meet him. But again, the day of Pentecost, according to Leviticus xxiii. 15, 21, was invariably fixed for the first day of the week. Now if the Lord had no intention of giving preference to the first, over the other days of the week, why, in addition to what I have just noticed above, did he on that day, according to Acts ii. pour out his Holy Spirit upon his servants, and publicly set up his kingdom on the earth? Was this, too, accidental? Is it not more in harmony with the wisdom and goodness of God to conclude that by this additional notice of the first day of the week, the Lord intended so definitely to mark it for himself that his disciples, in all after ages, without the necessity of any express commandment, would discover the propriety and privilege of observing this day, by celebrating the last recorded triumph of our illustrious leader over the enemies of God and man, and the first authorized public proclamation of the Gospel.

I consider next the example of the primitive Christians. In Acts xx. it is stated as follows: "*and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,*" &c. In 1 Cor. xvi. 1, 2, the Apostle directs that they should lay by them in store on the first day of the week, as the Lord had prospered them; and we are at the same time informed that the same order had been given to the churches of Galatia. From these two passages it is abundantly evident, that it was the uniform practice of all the primi-

tive churches to meet on the first day of the week, and that this practice was recognized and encouraged by the great Apostle of the Gentiles.

We have, then, in favour of the due observance of the Lord's day, besides a crowd of valuable considerations, the example of the Saviour and the first churches. Do we want, or can we have greater or higher authority? Certainly not. I will then close this article by briefly noticing how the Lord's day ought to be observed. And first, allow me to observe, that all unnecessary travelling on that day, is a desecration of it; that all light or worldly conversation on that day is a violation of its sanctity; that the reading of secular newspapers, pamphlets, novels, or irreligious books, I regard as incompatible with its observance; that for Christians to be owners of boats, stages, wagons, &c. which travel on the first day of the week, is really as much a violation of the Lord's day as it would be for them to keep open their stores and workshops on that day.

I answer, then, that the first day of the week being the Lord's, ought to be appropriated religiously to the service of God, in the family and in the sanctuary; and in order the more fully to do this, every preparation should be made on the preceding day. S. CHURCH.

TRACTS FROM NEWBURGH.

TRACT, No. III.

CHRISTIAN BAPTISM.—WHAT IS ITS DESIGN AS RESPECTS BELIEVERS?

BELoved FRIENDS.—It belongs to the dispensation of grace, entrusted to the Apostles, and first publicly promulged on the day of Pentecost. It is administered in the name of Jesus, and is indebted for its efficacy as a means of salvation to his precious blood. Keeping this in view we observe,

First. Baptism is for admission into the Christian church.

Jesus answered Nicodemus, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. To be "born of water," is to be baptized; and the "kingdom of God," is the Christian church. So says every creed, confession of faith, and commentator, that we know of; and this view agrees with the context, and the Scriptures in general.

Second. Baptism is for salvation.

We do not advocate salvation by *baptism alone*; but we maintain, "He that believeth and is baptized shall be saved."—Mark xvi. 16.

Neither is baptism opposed to the grace of God, or the work of the Spirit, for, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit."—Titus iii. 5.

Third. Baptism is for remission of sins.

On the day of Pentecost, cut to the heart, the Jews cry out, "What

shall we do?" Opening the door of the "kingdom of heaven," Peter replies, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."—Acts ii. 37, 38.

Some would read it, "*Repent* and be baptized *because* your sins are remitted." But a rational man would rather exhort to *rejoice* than to *repent*, because sins are forgiven.

Is not baptism the act of entering into Christ? We never read of *repenting into Christ*, or of *praying into Christ*, or of *believing into Christ*; but we read, "*So many of us as were baptized into Christ were baptized into his death.*"—Rom. vi. 3. And again, we read, "*As many of you as have been baptized into Christ have put on Christ.*"—Gal. iii. 27.

Again, Whether do sinners obtain remission of their sins *before* or *after*, or in the *act* of entering into Christ? Not *before*, for those out of Christ are "dead in trespasses and sins."—Eph. ii. 1, 12, 13. Nor *after*, for "there is no condemnation to them that are in Christ Jesus."—Rom. viii. 1. It remains that sinners obtain the remission of sins in the *act* of entering into Christ. But baptism is the *act* of entering into Christ; therefore baptism is for the remission of sins.

Fourth. Baptism washes the soul from sin.

When to the sacred font we came,
Did not the rite proclaim,
That washed from sin and all its stains,
New creatures we became.

Do you say, Baptism cannot wash the soul, for it is not the soul that is baptized, but the body; we reply, Stealing cannot pollute the soul, for it is not the soul that steals, but the hand. Do you again say, Stealing does pollute the soul, for the hand steals with the consent of the soul, despising the word that says "thou shalt not steal;" we again reply, Baptism does wash the soul, for the body is baptized with the consent of the soul, honouring the word that reads, "And now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16.

When believers obey the Gospel, their whole spirit, soul, and body, is buried with the Lord in baptism. "Ye have obeyed from the heart, that form of doctrine, into which you were delivered."—Rom. vi. 17. The doctrine is the death, burial, and resurrection of Christ for our sins. Its form is seen in baptism. (verse 4, 5.)

Baptism is administered in the name of Jesus (Acts x. 43—48); hence, bringing us in contact with his blood, it washes away our sins (Acts xxii. 16). Hence we can say (being thus baptized) "unto him that loved us, and washed us from our sins in his own blood," (Rev. i. 5,) and hence "They washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14.

Let not the saints, then, forget that "Christ loved the church and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word."—Eph. v. 26, 26. And let great sinners, ready to despair of mercy, remember what Paul wrote to the saints in Corinth, "Such were some of you, but *you are washed*, but you are sanctified, but you are justified, *in the name of the Lord Jesus*, and by the Spirit of our God."—1 Cor. vi. 11.

Fifth. Baptism is for entering into Christ.

"Baptized into Christ."—Rom. vi. 3; Gal. iii. 27. As the Jews escaped from Pharaoh and all his host, when "baptized into Moses," (1 Cor. x. 2,) so do sinners escape from Satan and all their sins, when "baptized into Christ."

Sixth. Baptism is for the commencement of a new life.

"Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4. "Buried with him in baptism, wherein also ye are risen with him."—Col. ii. 12. "If then ye be risen with Christ, seek the things which are above."—Col. iii. 1. We renounce our old life when believing in Christ; we repent of our sins; and we commence a new life when baptized in his name for their remission.

Seventh. Baptism converts the "sinful sons of men," who believe in Christ, into the "holy sons of God."

"Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ."—Gal. iii. 26, 27.

First. As Jesus was begotten by the Spirit in the virgin's womb, so Christians are begotten by the same Spirit through faith in the Gospel. (Luke i. 34; James i. 18)

Second. As Jesus was first called the Son of God, and received the Holy Spirit when baptized in the Jordan, so believers are adopted into the family of God, and receive the Spirit to bear witness to their sonship, when baptized into Christ. (Mark i. 9, 10, 11; Gal. iii. 26, 27, compared with Gal. iv. 6, and Rom. viii. 16.)

Third. As Jesus was again called the Son of God, on the mount of Transfiguration, when he had so far accomplished the work given him to do, so Christians are approved as the sons of God when they walk in the Spirit. (Mark ix. 7; Rom. viii. 14.)

Fourth. As Jesus was manifested as the Son of God, when raised from the dead, so Christians will be manifested as the sons of God when raised from the grave. (Rom. i. 4; 1 John iii. 2.) The whole creation groans, waiting for the manifestation of the sons of God. (Rom. viii. 19—23.)

Eighth. Baptism is for the privilege of worshipping God.

In the temple was a brazen altar, a brazen laver, and a holy place. The priests, sprinkled with the blood of sacrifices offered on the brazen altar, and having their bodies washed in the waters of the brazen laver, worshipping God in the holy place, were a type of the "royal priesthood"—the saints, having their hearts sprinkled with Jesus' blood, and their bodies washed in the water of baptism. So Paul writes, "Having boldness to enter into the holiest by the blood of Jesus," "Let us draw near with true hearts in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19, 22. Thus baptized believers are a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Ninth. Baptism is for the answer of a good conscience.

"The longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved by

water; the like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1 Pet. iii. 20, 21.

Noah's salvation was *bodily*, consisting in a deliverance from drowning by the flood, and three things were essential for it; first, a prepared ark; second, an entrance into it; and third, a floating on the waters.

The Christian salvation is spiritual, consisting in the answer of a good conscience toward God, and three things are essential to its enjoyment; first, a risen Redeemer; second, a believing in him; third, a burial with him in baptism. So we learn from this passage.

SELF-DECEPTION.

MANY conclude their sins forgiven, although they have not been baptized, because they felt very happy, while believing, repenting, or praying, &c. This happy feeling, they call, the witness of the Spirit, and a sense of the favour of God. But if a man were by mistake to put a blank paper into his pocket, instead of a bank note, he would be as happy with the one as the other, until he found out his mistake. (Matt. vii. 21—27.) The only genuine stamp of the notes current in heaven, or at the last day, is, "Hereby we do know, that we know him, if we keep his commandments."—1 John ii. 3. Wanting this endorsement, our fancied bank notes will turn out mere blank paper. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him," whatever he may pretend. (verse 4.)

INFLEXIBILITY OF THE WORD OF GOD.

OLD Humphrey once said, he was sadly annoyed by an old oak tree. A crowd of people were assembled, and he was going among them, when a celebrated personage was passing by. Most of the throng saw him, and he would too, had it not been for that provoking tree. It was no use him standing on tiptoe, or stretching his neck out on one side, pressing against the tree. There it stood, and there it would stand. His fuming and fretting was all in vain, not an inch would it stir.

And thus it oftentimes is with a text of Scripture. Do what we will with it, there it stands. It may reprove us, it may annoy us, it may grieve us; but for all this it will not alter its signification—it will not abate ought of its uncompromising character.

Let us take an instance. There is that text of Holy Writ which says, "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. iv. 14, 15.

Now there are some things so very provoking! Some people who at times use us so very ill, that forgiving them seems to be a thing altogether out of the question. On common occasions we might make an effort and pass over a great deal, we might forgive those who have offended us; but when they have deeply injured us, and wrung our

heart-strings with bitterness and bad conduct, must we forgive them then? Nay, read the words:—"If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Think what you may, do what you will, the words will not alter their meaning. Forgive, or you will not be forgiven!

In such a case what is to be done? There is an old saying, "If the mountain would not come to Mohammed, Mohammed must go to the mountain." But we have no need of this saying in this instance, seeing that we have a better one in the Holy Scriptures. "Let us not fight against God."—Acts xxiii. "Who hath hardened himself against him and prospered?"—Job ix. 4. It is in vain to expect God's Word to bow down to us, and therefore we must bow down to the Word of God.

THE CRUELITIES OF CRUCIFIXION.

CRUCIFIXION was not only the most ignominious, it was likewise the most cruel mode of punishment. The sufferings endured by a person on whom it was inflicted, are thus narrated by Richter, a German physician, in a dissertation on the Saviour's crucifixion:—

1. The position of the body is unnatural, the arms being extended back and almost immovable. In case of the *least motion*, an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes.

2. The nails, been driven through the parts of the hands and feet, which abound in *nerves* and *tendons*, create the most exquisite anguish.

3. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

4. In those parts of the body, which are distended or pressed, more blood flows through the arteries than can be carried back in the veins. The consequence is, that a greater quantity of blood finds its way from the AORTA into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain and a redness of the face. The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavourable one also, because it is that part of the system which not only admits of the blood being stationary but is peculiarly exposed to mortification. The AORTA, not being at liberty to empty, in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery.

5. The degree of anguish is gradual in its increase, and the person crucified is able to live under it, commonly till the third, and sometimes till the seventh day. Pilate, therefore, been surprised at the speedy termination of the Saviour's life, inquired in respect to the truth of it of the centurion himself, who commanded the soldiers. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets; and in order to ascertain this point in respect to Jesus, viz., whether he was really dead or whether he had fallen into a swoon, a soldier thrust his lance into his side, (undoubtedly his *left* side), but no signs of life appeared. If he had not have been previously dead, a wound of this kind would have put a period to his life, as has been shown both by the physician Eschenbach and by Gruner. The part pierced was the PERICARDIUM; hence lymph and blood flowed out.

QUERIES AND REPLIES.

AN IMPORTANT QUERY ANSWERED BY A. R.

Query. How is it that when the ancient Gospel has been fairly presented to a people, and the work of conversion progresses most joyfully for a time; after it arrives at a certain point it ceases; and afterwards in that place for some time conversions are rather rare?

Answer. The evil alluded to is an effect produced not by merely one, but many causes: and these causes are to be found partly among the enemies, and partly among the friends of reformation. I shall, therefore, proceed to speak of these causes, or rather some of them, as they have come under my observation at various times. The first cause of this evil which I shall mention, is—

1. *The prejudice of our opponents.* This prejudice does not usually bring forth its bitter fruits at any place until some time after the commencement of the preaching of the Gospel at that place! Consequently, the Gospel obtains a considerable weight of influence in many minds, enough to urge them into obedience, before our opponents can bring their artillery to bear against it. No sooner, however, do they perceive sinners in multitudes obeying the Gospel, than they are aroused to action. Then follows almost every species of vituperation and misrepresentation. The doctrine which we preach is called by hard names; scraps of Scripture, wrested from their connexion, are brought into requisition, by which to show the fallacies of our teaching; the antiquity and popularity of sectarian establishments are appealed to as divine establishments, while the ancient Gospel is held up as a thing of yesterday; the aberrations of the members of our congregations are magnified and trumpeted; slander, with her thousand tongues, vilifies the public proclaimers; all these means are resorted to and used by one or another of our opponents, and not without effect! Many of the multitude are misled by them; others,

although in despite of all the fiery darts of the wicked one, they continue to believe that we preach the true Gospel, yet are not without a sufficiency of a certain kind of dexterity, and, in some instances, love of popularity, to prevent their submission to the Gospel. Powerful, however, as are these means, they would fail of neutralizing the Gospel, did they not find auxiliaries within the ranks of the reformation. Some of the auxiliary neutralizing causes found among us, are as follows :—

2. *Many of our public proclaimers have been too sarcastic and severe.* The writer of this article acknowledges himself to be implicated by this charge; but he has been endeavouring for some time to reform in this respect; not, he thinks, without success. Public proclaimers should be as conciliatory as the nature of the truth will permit. Love to all men should be in them a prominent characteristic. But if, instead of this, we indulge in the constant use of biting sarcasms against sectarians and sectarianism, we shall inevitably increase the quantum of the prejudice of our opponents instead of lessening it; and we shall meet thousands beyond the reach of our voices, and consequently beyond our influence, who, had we pursued a conciliatory course, would have heard us gladly, and would, ultimately, under our ministry, have become the happy subjects of Gospel conversion. We therefore say, that the severity and sarcasms of many of our preachers, have constituted a part of the means by which the evil complained of in the query has been produced.

3. *The severity and sarcasms of many reformers who are not public proclaimers.* A preacher, if he is an influential one, is very apt to inspire his hearers with his own spirit, especially if it be a bad spirit! At any rate, we do know that there have been too much severity and sarcasm used by reformers, in conversation and controverted points. While the Gospel has been bringing many into obedience, the people, as a matter of course, would take sides—some for, and some against the Gospel as we preach it. Well, in many cases, controversy between the contending parties waxed exceedingly warm, and many things were said on both sides calculated to hurt feelings, and to engender incurable prejudices; and the reformers, it may be, played their part in this war of words as warmly as did their opponents. What but mischievous prejudice and bitterness of spirit could be expected to result from this awful deviation from the genius of the Christian institution? If seriousness and love on the part of the reformers, such as Christianity demands, had always been used by them in their addresses to their opponents, the truth would have rolled onward like a mighty torrent; nor would all the vituperative and argumentative energies of anti-reformers been able to retard, much less to stop it. I say, *seriousness*; because when we converse with friend or foe on a subject so serious as is the subject of the Christian religion, solemn seriousness becomes us; nor can all our *witticisms* concerning *long-facedness*, alter, much less destroy the nature of this obligation.

4. *The reformers have frequently contributed to the production of the evil complained of in the query, by an unskilful use of the sword of the Spirit.* Nothing is more common than for young disciples, in private at least, to attempt the propagation of their sentiments before

they themselves understand the Christian religion; and, in scores of instances, I have known them advance most extravagant errors; which errors were immediately caught up and trumpeted by the opposition as fixed articles of our creed. Now, when young disciples who are not well informed, permit themselves to circulate their fancies in this way, and to do so too in some cases with considerable asperity, what can they expect but to injure the cause of truth? The most of us are probably rather prone to give ourselves credit for more knowledge than we really possess; and hence liable to become inflated with a kind of spiritual pride. Young disciples should most assiduously court humility—not pride; they should never suffer themselves to be puffed with a belief that they may possess much spiritual knowledge, when indeed they have not advanced beyond the *Christian Alphabet*! Much injury has also been done in some congregations, by speakers who have not been careful to confine their discourses within the sphere of their knowledge; and who have consequently given to the people their own speculations and fancies instead of the Word of the Lord. I am willing that all the brethren should teach in the congregations who can teach so as to edify; but I insist that no man should attempt to teach that which he does not himself understand. Teaching should by all be considered a matter of fact work. But if, when a speaker tells his congregation that he goes for facts, and blames in terms of awful severity the whole religious world for its speculations, it should be ascertained that he himself is as speculative as those whom he blames, what will the shrewd hearer say of him? Will he not say the reformers are in this respect as others—only they have a class of speculations peculiar to themselves. I do, indeed, think, that if the brethren of our congregations would confine themselves on their first day meetings to the breaking of bread, singing, prayer, exhorting one another to a holy life, and would have less to do with *chapter-commenting*, it would be infinitely better for us and for the world! We have done much harm by the unskilful use of the sword of the Spirit. But the mammoth evil, that which contributes more than all others to the obstructing of truth in its progress, is—

5. *That reformers do not, in their every day deportment, conform, with sufficient strictness, to the Christian religion.* We have by profession taken an elevated stand. We call ourselves Christians, New Testament Christians, Reformers, &c. We proclaim these things abroad every where. The world is consequently on *tiptoe* to see what holy livers, what paragons of Christian purity these reformers are going to be! Now, suppose that after they shall have looked on us for some time, and with good intention too, they should be puzzled to tell in what kind of holy living we excel our neighbours; think you it would not have a tendency to keep them at a distance from us? The more so, as we have made so much ado about practical reformation. Tens of thousands of non-professors are now sick of the immoralities and impurities of sectarian churches, and are looking towards us with intense solicitude, hoping to behold in us what they have long desired to see—a congregation of faithful men and women, holy, harmless, undefiled—walking in the truth. Oh! shall we not drive them into infidelity if we do not permit them now to behold in

us the peaceable fruits of righteousness? We do know that the shortcomings of reformers have had, in many places, an immense, and a deleterious influence upon the people of the world. We will not say that in such instances no injustice has been done to our cause by the people of the world. In converting sinners, and constituting churches, we are dependent upon the world for materials; and really many of these materials have been so spoiled in and by the world, before ever the Gospel found them, that we can make nothing of them that will redound to the credit of the Christian religion! For this reason I do not think that the people of the world do either themselves or us justice, when they blame either the Christian religion or the church for the aberrations of those dishonest and depraved beings whose moral maladies are beyond the reach of the Gospel *materia medica*! Many of the people of the world seem to excuse their own disobedience by pleading the disobedience of professors—just as if *two wrongs*, one in themselves and one in a professor, would make *one right*!! But so it is; and it ought to make us all more circumspect.

I have merely hinted at what I consider the chief causes of the evil lamented in the query. It will remain for the public to judge whether my answer is true or false. If it shall be of no further benefit, it may attract attention to the point to which the query relates, and eventuate not only in eliciting information from other men more competent than the writer of this article, but in the removal, to some extent, of those evils upon which I have animadverted. But this paper ought not to be closed without saying, that however great may be the evils which we deplore, the reformation carries with it much sterling virtue; much pure and undefiled religion; much native talent and high intellectual endowments: and as its advocates have put themselves under a *divine church discipline*, one made for them by Jesus Christ—the New Testament, we may expect that the evils of which we complain will be perpetually, though perhaps imperceptibly diminished; and that ultimately the truth, either by its own efficacy, or by collateral supernatural aid, will obtain a complete and never-to-be-forgotten triumph. May the Lord grant it!

QUERY BY E. T. AND REPLY BY J. D.

FROM J. D's remarks in answer to queries by E. T. on Scripture Difficulties, No. xiii., he refuses to adduce *the many* good reasons in proof of the propriety and wisdom of the direction he assumes, as to the position of women in the assembled congregation, until the *only two* reasons given by the Holy Spirit are disposed of. E. T. denies the application of the difficulty in question. J. D's two reasons are, first, "Adam was first formed than Eve;" second, "Eve was deceived, Adam was not." According to J. D's teaching, Christian women are deprived of uttering prayers or speaking in the assembled church, because "Adam was first formed; Eve was deceived; Adam was not." The curse pronounced by Jehovah contains no such prohibition as that women are not to utter prayers or speak in the assembled church

—and Adam's noble, legitimate, and favoured sons, to utter prayers and teaching because their father was first formed and not deceived. Adam deliberately partook of the tree and did eat, therefore J. D. has evidently decreed that Christian men only are to utter prayers and teaching in the assembled church. Women are not to speak; their part in the assembled church is to dress themselves in modest apparel, perform good works, and learn in silence; while the men are employed in the performance of superior duties which the women by sufferance are permitted to behold. How can they join in the prayers, &c., if they are neither to pray nor speak?

If J. D. will carefully read over the context from which the difficulty is extracted, he will perceive there are two relations of women mentioned, that is, Christian women in general, (verse 9), and the woman in contrast with the man. The following passages show the Apostle's meaning in verse 12:—Eph. v. 22—24; Col. iii. 18; Titus ii. 5. If by the Apostle's statement in 1 Tim. iii. 14, J. D. proves the "every where" to mean only in the church, by the same application E. T. could prove many absurdities. To him it is no proof in the matter. Upon this hangs J. D's issue, where there is no difficulty whatever.

With due deference to J. D., E. T., kindly exhorts him to examine the passages of Scripture given in answer to third query, where he cannot possibly miss perceiving that women are allowed both to utter prayers and speak in the assembled church.

REPLY. Having little leisure and less inclination to reply in detail to such harsh denials, ironical disputings and assertions, as are contained in the paper of E. T., in which candour must admit there is too little of proof or sound argument, J. D. contents himself with merely noticing one assertion and one boast.

The assertion is, "The curse pronounced by Jehovah contains no such prohibition as that women are not to utter prayers or speak in the assembled church." Now, the Apostle, seems to think the curse (rather the righteous law to the woman, annexed to the gracious promise through the woman), *did* contain such prohibition in the words, "Thy desire (thy subjection—see Boothroyd), shall be to thy husband and he shall rule over thee," (Gen. iii. 16); for he says, (1 Cor. xiv. 34), "It is not permitted unto females to speak, but they are commanded to be under obedience," ("they must be in subjection," New Version), "AS ALSO SAITH THE LAW"—alluding, doubtless, to the above law addressed to Eve, to which he solemnly adds, and most conclusively to all who love and fear God, "the things that I write unto you are the commandments of the Lord!"

The boast is, "If by the Apostle's statement in 1 Tim. iii. 14, J. D. proves the "every where" to mean *only* in the church, by the same application E. T. could prove many absurdities." Assuredly, if by any application whatever, E. T. can prove *one* absurdity to be any thing but absurdity, the palm shall be his. Had he been a little more guarded he might not have overlooked the fact, that there is no greater absurdity in reading "every where" here as meaning *each place in which a church is assembled*, than in so reading 1 Cor. iv. 17, "Timothy shall bring you into remembrance of my ways in Christ as

I teach *every where* in every church." Or than there is in understanding the words "every man" in Rom. xii. 3; 1 Cor. xii. 7, 11; 1 Peter iv. 10, to mean, not *mankind* in general, but *each disciple of Christ* in particular.

There is a strong wish to avoid discussions with the brethren, especially discourteous ones, on the part of
J. D.

NOTE BY THE EDITOR.

SEVERAL brethren have sent us queries on the difficulties which they profess to be in, respecting women standing to pray in the assembly. They seem almost to think that no one prays in the assembly unless they act as the mouth piece of the body! We hope this is a grand mistake. Surely the sisters pray as well as the brethren. And although the women did act as the mouth piece of the body before the New Testament was written, yet the Holy Spirit thought it proper to prohibit such a practice. They seem also to have uncovered their heads when engaged in the worship of God. Perhaps they had been accustomed to this vulgar practice when they were idolaters. This also is prohibited when they are uniting with their brethren in acts of public worship.

THE EVANGELISTS' COMMITTEE TO THE CHURCHES.

IN reply to the request in the May and June numbers of the *Messenger*, in relation to our evangelical arrangements, we have received communications from Wigan, Sunderland, Banff, Dundee, Louth, Hull, Ashton, Sanquhar, Bedlington, Huddersfield, Banbury, Halifax, Dumfries, Auchtermuchty, Glasgow, Chester, and Airdrie.

An epitome of these communications is contained in the following:

1. That the preaching of the Gospel to a perishing world is an imperative obligation on the church of Christ. And that it cannot consistently be relinquished so long as there remains on earth a single rebel to be reclaimed; or we would sustain a title to be called by his name.

2. That co-operation in carrying forward the work of evangelization, is highly important as far as it can possibly be obtained.

3. That co-operative meetings for consultation are also important, as they bring the united wisdom and counsel of brethren to bear upon the subject, and have a beneficial tendency in strengthening each others hands, and stirring each other up to activity and zeal in this good work.

4. That the co-operative meeting held in Edinburgh in August, 1842, was productive of much good.

5. That the arrangements then entered into for obtaining and supporting evangelists, was the best that under then existing circumstances could be arranged.

6. Having had three years experience of the working of that plan, the following difficulties prevent it answering the desired end:—

First. It embraces too extensive a territory. Its constituents are too far apart to hold frequent meetings for consultation and the necessary business arrangements.

Second. A sufficiency of labourers cannot at present be obtained, possessing such a concentration of wisdom and prudence, as to justify their being entrusted to manage the work of evangelists in so extensive a field.

Third. In consequence of the very limited number of such brethren who could be sent forth, and the great extent of the field for their labours, they are compelled to travel over the ground much faster than is advisable, thus preventing their labours being so successful as might be, could they sojourn in a district for a longer period.

Fourth. The visits of an evangelist to each church is in consequence made so seldom, and for so short a time, that its tendency is to weaken the zeal of the brethren in upholding the plan.

For these reasons it is deemed advisable to give up the present plan of co-operation, from its being too extensive for the present position of our affairs.

The question now comes, What should we next do? The following are suggestions that have reached us in reply to this;—

1. Continue the present arrangement, but obtain a supply of evangelists from America.

2. Form district associations of as small extent as can be done to support the necessary operations, similar to what is now in existence in some parts of Scotland.

3. That such district associations be adopted, but that they be added to the present plan.

The above embodies the views of our brethren as expressed in the communications we have received.

In reference to this matter the Committee would have been glad to have had the judgment of many who have remained silent, and who took great interest in the arrangements at Edinburgh, in 1842. But having left the question open as long as could with propriety be done, we have concluded to bring the matter before our brethren in this form, rather than by calling a meeting of delegates, which we should have greatly preferred could we have felt justified in so doing.

We have long felt the pressure of most of the difficulties against the present plan that have been already named, especially those arising from its too great extent of territory. We think the time has now come when some other and less extensive plan might be successfully attempted.

It is not the province of the Committee to say what arrangement the brethren may deem most desirable hereafter to pursue, but perhaps a few observations founded on the experience we have obtained during the operation of the present plan, may not be unacceptable.

Of the several propositions that have been suggested, that which appears to us most adapted to the present state of our affairs is, the one for local evangelists under the direction of district associations. Several of those reasons that have been assigned as most strongly militating against the present plan would thereby be obviated, providing the extent of the district be not too great. Brethren can more readily be found who would be fully competent and willing to labour under such a regulation, who have shrunk from undertaking it on the present large scale. And strongest reason of all is, more good might be done, by enabling the brethren of a district to place an evangelist

in some locality for a few months, where he might labour undisturbed by calls and entreaties from other places.

At any rate, this seems to us worth a trial, and comes more within our means than anything we have heard.

The suggestion of sending for evangelists from America is good, if practicable: but at the rate of late contributions it would take nearly a year to bring over one evangelist, and at present it seems to us that a competent supply from that quarter is not practicable. Several brethren have volunteered to subscribe certain sums towards defraying the expenses of brother A. Campbell, if he could be at liberty to come; and we do hope that ere long some arrangements will be made to accomplish that desirable object.

At present, then, our advice to the churches in this country is, to arrange co-operative meetings of one or more counties, and make such arrangements as best they can for preaching the Gospel to all in their district, and in all cases where an occasional interchange can be effected from one church to another, or one district to another, let it be done. And wherever any church or district may be more strongly gifted either in money or men than some others, let them not forget to bear the burdens of the weak, but aim to carry out the spirit of the saying, "He that gathered much had nothing over, and he that gathered little had no lack."

Our present evangelist, brother Greenwell, is on a tour which will probably take a few weeks to complete. The Committee have about a sufficiency of funds to carry our brother and family through for that time, and when this tour is done, they will lay a statement of accounts before the churches through the *Messenger*, and so leave the brethren to make such arrangements as they deem best for their own localities; praying that the Lord of the harvest will raise an abundance of labourers, and that his blessing may crown every effort, so that the great cause of original Christianity may be carried on triumphantly to the glory of his adorable name!

For the Committee,

J. FROST, Secretary.

WHAT THE CHURCHES OUGHT TO DO.

It would be well for all the congregations to take the following propositions under consideration, viz:—

Major Proposition.—The Apostles taught and authorized the churches to do all things whatsoever Jesus had commanded them to do. Therefore,

First. The churches were taught by the Apostles to preach the Gospel to the world, and to baptized them that believed.

Second. The churches were taught to teach the baptized believers to observe all the commands of Jesus; to love one another; to break bread together; and to pray and praise in concert.

Third. The churches were taught to set apart of their members men qualified to rule, as rulers; those qualified to teach, as teachers; those qualified to exhort, as exhorters; those qualified to judge, as judges; and those qualified to reclaim, as reclaimers.

Fourth. All thus set apart by the church, act by authority of the church to the extent of its jurisdiction.

Fifth. All who are born of the institution appointed of God, (water and the Spirit), and eat of the same loaf, and drink of the same cup, are bound to obey the laws of the King wherever they may be; and for a breach of the laws, the subjects of the King have the right to reprove and punish them according to law.

Sixth. The churches were taught and authorized to send special messengers to other churches, and to the world, to execute all the social relations and duties commanded by the King; to announce the King's proclamation to the world; to make subjects for the King; and to diffuse charity among his subjects.

M. W.

EXTRACT OF LETTER.

THE intelligence contained in the following extract, of the death of our esteemed sister Susannah Bell, will be read with surprise and sorrow by many to whom our late sister was known. Again and again is the uncertainty of this life being impressed upon us, and we are constrained to feel the force and value of the Saviour's warning voice, "Be ye therefore always ready."

Newark, June 17th, 1845.

"I cannot but suppose that ere this you have heard of the very great, severe, and afflictive bereavement which we as a family have sustained in the very unexpected death of my beloved sister. We are comforted with the satisfactory assurance she gave us of her entire confidence in the Redeemer. Having been induced to follow him in the way of the regeneration, she found support in the trying hour, and in the immediate prospect of death, was enabled to express her exultation in the captivity of the great foe, and her ultimate triumph over both him and the grave through Jesus Christ her Lord. She sleeps therefore in Jesus, and will, no doubt, be in the resurrection of saints when Christ who is our life shall appear."

J. BELL.

LIFE BEYOND THE GRAVE.

AMONG all the fine and beautiful figures and modes of reasoning, that the universe on which we dwell has afforded, for the illustration of the bright hope that is within us of a life beyond the tomb, there is none more beautiful or exquisite, that I know of, than that which is derived from the change of the seasons—from the second life that bursts forth in spring, in objects apparently dead; and from the shadowing forth, in the renovation of every thing around us, of that destiny which divine revelation calls upon our faith to believe shall yet be ours. The trees that have faded and remained dark and gray through the long dreary lapse of winter, clothe themselves again with green in the spring sunshine, and every hue speaks of life. The birds that were mute sing again as tuneful as ever. The flowers that were trampled down and faded, burst forth once more into freshness and beauty. The streams break from the icy chains that held them, and the glorious sun himself comes wandering from his far journey, giving summer, and warmth, and fertility, and magnificence to every thing around. All that we see breathes of the same hope, and every thing we see rekindles into life.—*James.*

BETHANY COLLEGE.

THE following items respecting the routine of business and the order observed in Bethany College, of which Mr. A. Campbell is President, is inserted in answer to many inquiries on that subject.—ED.

PRIMARY DEPARTMENT.

ORDER OF THE DAY.

At five o'clock, a. m., the pupils will rise, wash, and dress themselves with neatness and despatch, so as to be prepared to assemble in a becoming manner for morning worship, within half-an-hour.

The regular breakfast hour shall be at six o'clock, a. m. From breakfast until half-past eight o'clock, the pupils may occupy themselves in healthful exercise, and in preparing their recitations.

At half-past eight o'clock all will be present in the school rooms, without fail, (a written excuse from parents or guardians alone justifying absence), and the regular lessons of the day will be proceeded with until ten o'clock, when there shall be a recess of half-an-hour. During this recess the boys will be permitted to partake of some slight refreshment, and the exercises will continue until twelve o'clock, m.

Dinner at half-past twelve. School recitations shall be resumed at two o'clock, p. m., and continue until half-past four.

From half-past four o'clock to half-past five, (this being the hour for supper), the time may be spent in reading or physical exercise.

At six o'clock the pupils shall be in their respective rooms, to devote themselves to the preparation of recitations for the following day. This shall be done under the direction and superintendence of the Principal.

At eight o'clock all will assemble for evening worship and Biblical instruction; and at nine o'clock the bell may be rung denoting the hour for retiring to bed.

SPECIAL RULES.

Each pupil shall punctually attend morning and evening worship, bringing his Bible with him, and conducting himself in a quiet and reverential manner during the religious exercises and while retiring from the room.

The rules of politeness and good manners are to be carefully observed by the pupils on all occasions. At table there shall be no manifestation of impatience, rudeness, or greedy selfishness. In passing through the house there shall be no unnecessary haste, noise, or tumult.

Each pupil shall be held accountable for the order of his room, and charged for any unnecessary destruction of property.

There shall be no assemblage of the pupils in each other's rooms. In intercourse with each other there shall be no unkindness, no thoughtless rashness, and no uncouth or profane expressions. No pupil is allowed to leave the premises without permission.

The order of studies will be regular each day of the week, from Monday until Friday afternoon.

On Friday afternoon there shall be a general review of the business of the past week.

On Saturday morning it shall be the duty of the Principal to assemble the pupils at the Mansion House at eight o'clock, a. m., and devote an hour to instruction in Sacred History. The lesson to be prepared the preceding evening.

No fowling-piece nor any kind of firearms shall be kept upon the premises without permission from the Principal; nor shall they be used only according to his directions.

On the Lord's day every student shall punctually attend church, and will be dressed and prepared to leave the Mansion House at ten o'clock, a. m.

JAMES RICHARDSON, PRINCIPAL.
THOMAS WILSON, PATRON.

Bethany, Va., March 20th, 1845.

POWER OF MATERNAL PIETY.

BY MRS. SIGOURNEY.

"WHEN I was a little child," said a good old man, "my mother used to bid me kneel down beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back by a soft hand upon my head. When a young man, I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice in my heart, a voice that must be obeyed—'O do not this wickedness, my son, nor sin against thy God.'"

WHY gaze ye on my hoary hairs,
Ye children, young and gay?
Your locks, beneath the blast of cares,
Will bleach as white as they.

I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.

She, when the nightly couch was spread,
Would bow my infant knee,
And place her hand upon my head,
And, kneeling, pray for me.

But, then, there came a fearful day;
I sought my mother's bed,
'Till harsh hands tore me thence away,
And told me she was dead.

I pluck'd a fair white rose, and stole,
To lay it by her side,
And though strange sleep enchained
her soul,
Yet no fond voice replied.

That eve I knelt me down in wo,
And said a lonely prayer;
Yet still my temples seemed to glow
As if that hand was there.

Years fled, and left me childhood's joy,
Gay sports and pastimes dear;
I rose a wild and wayward boy,
Who scorned the curb of fear.

Fierce passions shook me like a reed;
Yet ere at night I slept,
That soft hand made my bosom bleed,
And down I fell, and wept.

Youth came—the prop of virtue reel'd;
But oft, at day's decline,
A marble touch my brow congeal'd—
Blest mother was it thine?

In foreign lands I travelled wide,
My pulse was bounding high,
Vice spread her meshes at my side,
And pleasure lured my eye.—

Yet that hand, so soft and cold,
Maintained its mystic sway,
As when amid my curls of gold,
With gentle force it lay.

And with it breathed a voice of care,
As from the lonely sod—
"My son, my only one, beware,
Nor sin against thy God."

Ye think, perchance, that age hath stole
My kindly warmth away,
And dimmed the tablet of the soul;
Yet when with lonely way,—

This brow the plumed helm displayed,
That guides the warrior throng,
Of beauty's thrilling finger strayed
These manly looks among;—

That hallowed touch was ne'er forgot!
And now though time hath set
His frosty seal upon my lot,
These temples feel it yet.

And if I e'er in heaven appear,
A mother's holy prayer—
A mother's hand and gentle tear,
That pointed to the Saviour dear,
Have led the wanderer there.

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. IV.

AUGUST, 1845.

VOL. I.

ESSAYS, DIALOGUES, &c.

THE PONTIFICATE.

UNADORNED by the gorgeous habiliments and the lofty and illustrious ritual of the sacerdotal ages, and arrayed only in godly simplicity, Christianity, at the ceremonial of her introduction to this world, incurred on all sides severe censure. Without the intervention of a mitred order attired in spangled stoles and gold corselets, she tendered to all converts, by a "new and living way," an unpretending and common access to the Divine Presence. This was peculiar, original, and offensive, and naturally placed her at the bar of public judgment in the attitude of the defendant. Her essential dignity, however, did not admit that she should long maintain this subordinate and constrained position. Having therefore with great force of reasoning and knowledge of Scripture established the fact, that our illustrious High Priest, Jesus the Son of God, was in heaven, she became in turn the assailant, and with equal power of reason and knowledge of history, evinced that the rival priesthoods by whom she had been impugned, were themselves imperfect, unequal to the necessities of mankind, and wholly defective.

It is among the ordinations of the divine government, that rash and unreforming men shall not ascend into the offices and honours of God's kingdom, or taste its fruits, or wash their feet in its dews, or drink its waters, or be refreshed by its streams, or apprehend its mysteries. The riches of its revelations, the *arcana regni*, the secrets of God's government shall be imparted only to the weary soul, to the

contrite heart, to the man who trembles at God's Word—the faithful of the land. And these riches, revelations, and blessings, shall be denied to men of a contrary mould—they shall not enjoy his grace. The Jews, inflated with the pride of pedigree, and forgetting to prepare personally for the kingdom of God before it came, failed to discern one of the most obvious and most sublime of all the oracles laid up in the prophetic archives of their own nation; and the result was, that when the kingdom did come, they rejected it, and stumbled, and fell, and were broken, and were scattered to the four winds of heaven, a hissing and an astonishment among the nations. This oracle so unhappily overlooked by them, was the immortal pontificate of the Messiah. When, therefore, they oppose themselves to Christ, and impugn our religion as denuded and without a priesthood, it became the duty of the Apostle to correct their error and point out the truth. This he does in a valid, elaborate, and sublime argument in his Epistle to the Hebrews, wherein he proves that the Aaronic order had been antedated and anticipated by the royal, immortal, and more ancient order of Melchisedec. That illustrious and kingly pontiff had decimated the Father of the faithful himself, and even Levi and the whole Aaronic order then in his loins—he had blessed Abraham, and was his superior—and his pontificate, although vacated, had not been abrogated, but was kept open till he came, for whom it was reserved by the oath of God, even Christ Jesus our Lord who had ascended into the heavens—who now ministered in the presence of God there, a High Priest for ever after the order of Melchisedec.

Although the Levitical priesthood was authoritative, and its functions pompous and resplendent; although its mitred pontiff glittered with gems, and in coat and corslet outshone the estate of kings—yet his “glory and beauty,” like those of Ephraim, were but “a fading flower.” All was shadowy, fading, and temporary; and this the Apostle evinces by very forcible reasoning and great knowledge of Scripture in his Epistle; for having made it evident that another priest was to arise to be called after the order of Melchisedec and not after the order of Aaron, he deduced the general imperfection of the latter order from this very fact, “For if perfection were by the Levitical priesthood (and under it the people received the law) what further need was there that another priest should arise to be called after the order of Melchisedec, and not after the order of Aaron?” The law, therefore, made nothing perfect; and it was because the priesthood by whom it was ministered, was itself imperfect.

The particulars in which the imperfection of the Aaronic order was chiefly observable, are these:—

1. The priests themselves were sinful men, and participated in the very offence in relation to which they mediated. Even the high priest was “encompassed with infirmity,” and by reason thereof “as for the people so for himself,” required to offer for sin. It was not so with the Messiah, who was “holy, harmless, and undefiled.”

2. Moreover, the Levitical priesthood ascended into their high office purely by an ordinance of family descent, or the law of a carnal commandment, and not like Christ, by a resurrection from the dead, or the omnipotence of a never-dying existence.

3. Again, the temporary and incidental nature of the priesthood under the law was signified by the fact that God had not deemed it worthy of the solemnity of an oath, whereas he had sworn by his own existence that Messiah should be a royal priest for ever.

4. Touching the unbroken succession from Aaron in which they gloried, it only proved their weakness and unprofitableness. They became officially defunct at the age of fifty, and were not suffered to continue their ministrations because of death, but the priesthood of Messiah was co-extensive with his existence—universal and eternal.

5. The case of man was known in heaven to angels and other witnesses of his sin and shame, and his pardon required to be negotiated there; but, alas! the Aaronic order ministered beneath the moon. In a word, therefore, "such an High Priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore." But the very covenant which sustained the priesthood was faulty, (Heb. viii.) and was destined to give place to a new and better one.

6. Touching the sanctuary and its services, they were shadows, types, and figures, imposed upon the nation till the times of reformation, and evincing their own inefficacy by the very fact of their continuous repetition. Bleeding victims, censers incensed with the breath of "Araba the blest," and smoking altars, were unequal to the exigencies of the case; and although it was necessary that the patterns (types) of things in the heavens should be purified by these, yet the heavenly places themselves—the antitypes—required better sacrifices; wherefore Christ ministering in a new covenant, offered "*one sacrifice for sin*," and for ever sat down at the right hand of God, waiting there till all his enemies be made his footstool—for "by *one* offering of himself he has for ever perfected the sanctified." There was no heroism in the Levitical priesthood; there was no greatness or virtue in the shedding of "the blood of others;" but in the priesthood of the Son of God there was all tragic grandeur and the loftiest possible moral purposes—the redemption and conversion of a world lost to God and righteousness. The essential and august difference between the two is in no other place in Scripture so powerfully portrayed as in the following verse:—"Neither by the blood of goats and calves, but by his own blood he entered *once* into the holy place having obtained eternal redemption," (by that *once*.) What tragic force, what moral pathos, what redeeming efficacy there are in the priesthood of God's dear Son! Could the high priest of Israel, as he was seen year by year in the temple court with his sacrificial knife gleaming over the devoted victim, be at all compared to the great and true Melchisedec, setting his face steadfastly to go to Jerusalem, ascending thither to execution, and greatly meeting the tragic result there. In its greatness, therefore, in its sublime moral purposes, in its universality, its efficacy, and its eternity, the Christian priesthood altogether outshone that of Aaron. It was perfection.

Touching the vicarious pontificate of Italy, we would gladly plead an apology for passing it over in silent sorrow here, did not its counterfeited and anomalous character evidently invite us at this point to observe this much concerning it. First, it is of very difficult classification. It would be hazardous to generalize it either with the order of Aaron or Melchisedec. It boasts "unbroken succession." This proves it is not of the latter order, which admits of no succession. "Thou art a priest for ever," is an ordination which excludes it. The non-immortality of the popedom is the signature of heaven to the hollowness of its pretensions to a priesthood after the order of Christ. Again, it has no bloody sacrifice, for although it effects to transubstantiate bread and wine into blood and flesh, yet this "act of creation" cannot be at the same time "a sacrificial act;" for if it were, then the priestly benediction would both create and destroy the same thing at the same time. It has no sacrifice then, and therefore it is not of the order of Aaron. But if it have no bloody sacrifice it has no remission. It is then a *sui generis* pontificate, without a sacrifice and without remission, for without the shedding of blood there is no remission. Again, the continuous repetition of the mass would, if it could, reduce the sacrifice of Christ to a dead level with the animal sacrifices of the Levitical order. We cannot, however, pursue these things in detail here, suffice it to add, that the Christian pontificate called for a great nature in the personage advanced to it. The redemption of the world was at stake, and none but the Son of God could fill the office. Now, in the functions of the Roman pontificate there is needed no grandeur of nature, no high wrought moral temperament, no sublimity of purpose in the official. Its most august ceremony—the elevation of the host—the elevation of a wafer, with wine in a gold chalice, is a puerile service, and may be performed by a man as bad as Cæsar Borgia. In the true pontificate our souls are charmed, won, captivated, astonished, overwhelmed, by the tragic force of its sacrificial function. Christ lies before us, wounded, slain, and bathed in his own blood: But there is no enterprize before the Pope to make men respect, admire, and adore. There is nothing now at stake, nothing in our redemption depending for its accomplishment on personal greatness of soul in any subordinate official, unless it be in the perfection of his own nature and the conversion of mankind. In their own personal perfection and in the conversion of the world, men and popes may be great, and as instruments in the hand of God may carry out in these things what Christ has commanded, but this is all. To invade the Christian pontificate is profanity and presumption; and to assume its titles, names, and designations, is blasphemy. "By one offering of himself he for ever perfected them who are sanctified."

Aaron and Gregory then; the mitre of the one, and the triple crown of the other; the rod and the crosier, the bleeding victim and the unbloody sacrifice of the mass; their gold censers, their spangled robes and splendid vestments; their incensed altars and priestly benedictions; their mediation and intercession; St. Peters and the temple; Rome and Jerusalem; are equally negated by the true and eternal priesthood of Christ Jesus our Lord, to whom be glory for ever and ever.

But we speak not this indiscreetly, as if we discriminated not be-

tween Aaron and the Roman pontiff. No, no; far be it from us to confound the once heaven-appointed priest of God's people with him whose ministrations "are after the workings of Satan." Aaron and Gregory are as distinct as truth and falsehood, authority and imposture, heaven and earth. Aaron, called of God, we reverence. The pope we abhor, not as a man, but as an official; not as a sinner, (for we are all such) but as an impostor; not as a saint, for he is no saint, but as "the man of sin and son of perdition, whom the Son of God is now consuming with the breath of his mouth—whom he will destroy with the brightness of his coming." Let us, therefore, turn away both from that which God has abrogated as being longer unnecessary, and that which he has denounced as being an imposture; let us lift our eyes from Rome to heaven; from the Jesuit there to Jesus in glory; from the "mystery of iniquity" to "the mystery of godliness."

That the Almighty should in his infinite goodness come forth from the sanctuary of eternity into the outer court of time; that God should be manifested in flesh, and on the theatre of the world act so mighty a part in the affairs of men; that in redemption he should become both the victim and the Priest; the sufferer and the Saviour; the least of all and the Lord of all; the man of sorrows and the chrismed with the oil of gladness; the crucified, the glorified, the dead, the living, the Alpha and Omega, the beginning, the ending, the first, the last, over all God blessed for ever, is the mystery, the great mystery of our religion. We Protestants, we Christians, then, have a priest, a great High Priest, Jesus the Son of God, who has passed into the heavens. We have a holy place within the veil whither the forerunner has for us entered. We have a true tabernacle which the Lord pitched and not man; we have a sacrifice—the Lamb of God. We have a propitiatory more glorious than the gold *hilasterion* of Moses. We have a covenant, the new covenant, a heavenly city, a heavenly country, an inheritance incorruptible, undefiled, and unfading in the heavens, kept for those who are kept for it by the power of God through faith, and ready to be revealed at the conclusion of the present economy.

Christians have but one head—one living head—whether they reside in Christian lands, or

"Countries known to men by various names,
And various idols through the heathen world."

In Rome, or in Jerusalem; by the mighty Amazon, or the "wandering Po;" beneath the peak of Teneriffe, or on the heights of Himlah; on the Niger or on the Ganges; in the valley of the Nile, and in the bosom of the Mississippi—Christians have but one head—one spiritual head—the Lord Jesus Christ. The grace implanted in the heart of the copper-coloured American; the ebony-hued African; the red Asiatic, and the fair Saxon, is the same; and the mediation is the same; their prayers are the same; and the golden censer on which they are offered with much incense is the same—

Fruits of more pleasing savour, from the seed
Sown with contrition in men's hearts, than those
Which his own hand manuring, all the trees
Of Paradise could have produced ere fallen
From innocence.

Let Christians then be glad in their King; let them exalt his name together; let them talk of his power, and delight themselves in the fulness and glory of his grace; his kingdom ruleth over all. Blessed be the Lord God who only doeth wondrous things; and blessed be his holy name for ever and ever, and let all the earth say, Amen and Amen. S.

REMARKS BY THE EDITOR.

WE have received three numbers of the *Protestant Unionist*, a paper edited by Walter Scott, formerly editor of the *Evangelist*, and R. H. Forrester, of Pittsburgh. The standing motto of this paper is, "*The Bible, I say the Bible only, is the religion of Protestants.*" With this sentiment we fully agree, and with some others found in this paper, and feel obliged to these brethren, or to the parties who may have sent it to us; we hope they will continue to send it as it comes from the press. What kind of union with Protestants the editors intend to advocate, we cannot at present discern, as nothing on this subject appears in these numbers; only let the boundary line be drawn by the Apostles of the Lamb, and we hope to be one with them, and with all who will submit to it.

The foregoing article on the "Pontificate" is the conclusion of the subject, which commenced in a former number, but which did not come to hand, or no doubt we should have had great pleasure in laying it before our readers. If we mistake not, this article is from the pen of brother Walter Scott, and is, in our judgment, well calculated to edify and build up the renewed mind, and to strengthen it in the belief and reliance upon the priesthood of Christ.

That any one who is accustomed to read and study the Bible should deem it necessary for him, or for the world to have a pontiff or priest to officiate, to exercise ecclesiastical authority, to impart the remission of sins, either in Rome, London, York, or Canterbury, is truly surprising. Christ is the true pontiff; he offered his own body and blood as a sacrifice for sin. This sacrifice was provided by the Heavenly Father, who laid upon him the iniquities of us all, and who raised him from the dead, and gave him glory at his own right hand for ever. The Christian, then, has an immortal pontiff—a High Priest for ever, after the order of Melchisedec—one that is able and willing to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.

Come then, reader, if you have not already done so, lose sight of all the pretended priests and pontiffs in the world, and come to the Saviour in his truth and in his institutions; receive from his gracious hands the free remission of all past sins, the gift of his Holy Spirit, and the promises of eternal life. He came into the world that we

might have life, and that we might have it more abundantly; he, therefore, who hath the Son hath life, but he who hath not the Son of God hath not life, but the wrath of God abideth on him.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. IV.

HAVING read a second time the fourth chapter of Genesis, Olympas proceeded to ask general questions on some points slightly touched in past conversations.

Olympas. I promised, this morning, to interrogate some of the elder members of my household on faith at this lesson. I hope you have all been thinking of it to-day. Tell me, Thomas, the sum of our winter lesson on faith.

Thomas. You have frequently taught us to discriminate between the definition of a *word* and the description of a *thing*. The word *faith* means *belief of testimony*, or the persuasion that a report is true. It therefore implies four things:—One that reports; the hearing of the report; the understanding of the report; and the assenting to it as true. If it be assented to, the report is believed; if it be not assented to, it is either doubted or disbelieved; for you say that there are but three states of mind concerning any report.

Olympas. True: every report appears to us true, untrue, or doubtful. When it appears true, it is believed; when it appears untrue, it is disbelieved; when it appears neither true nor untrue, it is doubted. You say faith implies four things:—A reporter, or a witness—hearing—understanding—and assurance. Can you refer to the Scripture, Edward, that so represents the subject?

Edward. Paul to the Romans, says, "Faith comes by hearing, and hearing by the Word of God." But how do you make four things out of this brief account of the matter? "The Word of God" is the testimony; for if he did not speak we could not hear. That hearing comes by speaking is as certain as that faith comes by hearing. If no one speaks, nothing can be heard; if nothing be heard, nothing can be understood; if nothing be understood, nothing can be believed. God speaks—the ear hears—the soul perceives—the heart believes. So that a *voice*, an *ear*, an *understanding*, and a *heart*, are all essential to the faith that saves the soul.

Olympas. But is there not something peculiar to saving faith, contradicting it from every other faith? Tell me, Thomas, what that is?

Thomas. I remember only this difference, that God must always either speak the saving truth himself, or sanction those who speak it.

Olympas. You mean, then, that saving faith is the belief of saving truth: for it is not the believing, but the thing believed, that saves the soul, purifies the heart, and overcomes the world.

Thomas. Yes, sir; the power of believing is as much in the belief or thing believed, as the power of seeing is in the sight, or of eating

in the food. It is neither eating nor drinking that sustains life, but the things eaten and drank. So it is not believing, but the thing or truth believed that saves the soul.

Olympas. Saving faith is therefore the belief of saving truth. Now, as God alone can speak, propound, or inspire saving truth, the faith that saves the soul has this peculiarity—that the truth believed is divine or inspired; and, therefore, no man can say that Jesus is Lord but by a divine testifier as well as a divine testimony. Any other peculiarity in the faith of the Gospel, Edward?

Edward. This faith having a *person* rather than a *thing* for its final object, has always in it the idea we call confidence. Hence you say that we both believe Christ and believe *in* him, because he is both the testifier and the testimony.

Olympas. Not only the testifier and the testimony, but because the testifier Jesus is so placed before us in the testimony as to constrain our confidence in him and affection for him. Thus faith in Christ works by love. Demons believe Christ, but cannot believe in him. Why is it, William, that demons can believe Christ and not believe in him?

William. Because, I presume, Christ offers them nothing in himself. He makes them no proposition—no offer. He shows them no favour; therefore, no promise, no trust, no hope, and no love.

Olympas. Very just, William. No promise, no trust, no hope, no love. If, then, demons believe, they must hate and tremble, because their evil nature and evil deeds call for vengeance; and the guilty always hates the avenger. Are there not some wicked men, think you, who, like the demons, believe and tremble?

William. If there were none such, I know not why James should have brought up their case.

Olympas. Tell me, Thomas, in the fewest words, the difference between the faith of a reprobate and a Christian?

Thomas. The latter believe *in* Christ—the former only believes him. The Christian trusts in Christ, because he appropriates all his testimony. The reprobate does not trust in him because he cannot appropriate his promises.

Olympas. There are those who reject a part of the testimony of Christ, and receive a part of it. But is not this an error of the understanding rather than of the heart? Or, to express myself more familiarly, are there not some persons who only believe a part of the testimony, because of their ignorance or prejudice, who are nevertheless well disposed to Christ, and not under the influence of a reigning depravity?

Thomas. I cannot answer this question.

Olympas. Can any of you? All are silent. Well, mother, we must call upon you.

Mrs. Harriet Olympas. The question I could not answer but from my own experience. I remember for a time I did believe Christ without trusting in him, without appropriating any of his promises. I was not happy. But so soon as I discovered certain promises which suited my case, I not only believed Christ, but believed in him. I therefore conclude that all are not reprobates who do not trust in

Christ. Some there doubtless may be; but many, like myself, badly educated, believe only a part of the testimony, and either understand not, or observe not other parts of it. I am now assured that all who know the Gospel will trust in Jesus, not only as the Messiah, but as their own Saviour and Redeemer.

Olympas. I believe my question was too abstract, but it is now well answered. We shall proceed to more simple and intelligible matters. How many kinds of faith do the Scriptures speak of, William?

William. They say there is but *one faith*.

Olympas. But that may be "*the truth*" simply: for instance, when we are commanded to "contend for the faith once delivered to the saints," it denotes the truth handed down through them.

William. I read of "*faith unfeigned*," and I presume that one epithet always implies another; there must, therefore, be two kinds of faith; namely, a *feigned* and an *unfeigned* faith.

Olympas. These terms do not represent two sorts of faith, but two sorts of professions of it. There is the sincere believer and the pretender.

Edward. There is a dead faith and a living faith.

Olympas. But a dead faith, like a dead man, represents not a distinct thing, but the same thing in another state. As the same man may be living or dead, so the same faith may be dead or alive.

Thomas. I understood you to say that there was a true faith and a false faith.

Olympas. I did. But true faith is the belief of truth, and a false faith is the belief of falsehood. Remember that faith is faith, and neither more nor less. Many "believe a lie," still they have faith; they are deceived in the object, but they are persuaded of its truth. So far as believing is concerned, like seeing or hearing, the act or operation is uniformly the same, but the object may be very different. He that believes the truth has true faith, and he that believes a falsehood has false faith. Do you remember, Reuben, the remarks of Evangelicus, the preacher, who staid with us all night, last Christmas, on the power of faith?

Reuben. I think he represented the power of faith to be in the *object* rather than in the *subject*. He showed us that we may have weak faith or strong faith; but the soul-subduing, salutary, and all-conquering power of faith was in the thing believed rather than in the believer. It was what Abel, Enoch, Noah, Abraham, Moses, &c., believed, that imparted to them the power by which they obtained for themselves an eternal fame.

Olympas. This brings us back to the place of beginning. This examination of faith originated in the account given of Abel's acceptance at the altar, and Paul's comment upon it. It was by faith that Abel obtained acceptance and a good report, God testifying of his gifts. We simply argued from the fact of Abel's faith, that revelations and promises were more full and clear than we now suppose were enjoyed by the antediluvians.

Reuben. How could Adam say to Eve, on the day of her creation, "And for thee henceforth shall a man forsake father and mother, bro-

ther and sister, and to thee shall he adhere as his own flesh," before the relations of father, mother, brother, and sister existed? How did he know any thing about fathers and mothers, brothers and sisters?

Olympas. I shall put this question round your class. Can any of you explain this mystery?

Thomas Dilworth. It does not so read in my Bible. Adam does not mention brother or sister in the whole affair; nor does he say any thing about adhering to Eve as his own flesh.

Olympas. True, Reuben has not put the question as it is in the Book; still the difficulty is the same; for as yet there was nothing revealed about father, mother, wife, or child. Adam seems to have been wiser than his years or his experience. If we will allow our Lord to interpret this passage we shall find an easy solution of this apparent difficulty. The words are not Adam's; they are God's own institution of marriage, in his own language. It is not altogether evident that Adam even uttered them; but whether or not it was God who spoke through him. Do you remember, William, the passage in which the Saviour comments on this transaction?

William. In Matthew's testimony, nineteenth chapter, fourth and fifth verses, it is thus explained: "Have you not read that he that made them at the beginning made them a male and a female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh; therefore they are no more two, but one flesh."

Olympas. The matter is decided. Jesus says that these words are the Creator's, and not Adam's. "What, therefore," adds Jesus, "God has joined together, let not man put asunder." This addition, in Matt. xix. 6, makes these words not only God's, but it presents them in the form of an institution. It is worthy of note while we are called back to this subject, that God has positively condemned both celibacy and polygamy, in this transaction, with all that accompanies them. Can you tell, Reuben, how celibacy is condemned?

Reuben. I know not, unless it be in the reason that God gave for the formation of a woman: he said, "It is *not good* for man to be alone."

Olympas. And certainly in so saying he intimated very clearly that it is *bad to be alone*; for what is not good must of necessity be bad. Every son of Adam should then find for himself the lost rib in the person of some suitable daughter of Eve. And how, think you, Edward is polygamy prohibited in this affair?

Edward. It must be tacitly; for nothing is intimated concerning marriage with one or more persons. Is it not inferred to be unreasonable and evil from the fact that God made it impossible for Adam to have but one wife? Wherefore did he create but one woman if he intended a plurality of wives?

Olympas. True; with him, as Malachi has observed, was at that time the residue of the Spirit. "And wherefore did he only make one?" The answer is as divine as the question: for the Prophet adds, "That he might seek a godly seed." Polygamy has corrupted the offspring of man, while celibacy prevented it. They are both contrary to the revealed will of God *at the beginning*. Moses, indeed, tolerated

divorces because he feared the cruelty of wicked husbands—"because of the hardness of your hearts" he permitted a bill of divorce; but from the beginning it was not so. Is there any Christian law on this subject, Thomas?

Thomas. Paul, you told us, alluded to this when he said, "Let every man have his own wife, (not wives) and every woman her own husband."

Olympas. This command prohibits these two great errors from the ancient order of things—celibacy and polygamy. They are alike contrary to reason, nature, and providence.

Thomas. How are they contrary to providence?

Olympas. Because God has most remarkably preserved such an equality between the sexes in point of numbers, as to evince his opposition both to celibacy and polygamy—as to make it possible for every man to have his own wife, and for every woman to have her own husband, and robbery to have more than one.

Mrs. Olympas. Do you not thus condemn Abraham, Jacob, David, Solomon, Paul, and many others?

Olympas. Abraham did wrong in conforming to a wicked custom, and brought upon himself severe afflictions, as did Jacob, David, and Solomon. What wise or good man could possibly envy their lot? There appears a million times more temporal, more rational, more refined bliss in one equally yoked and loving and beloved wedded pair, than any of these renowned characters enjoyed. Domestic bliss was not often a guest with them. Paul, indeed, was justified for his celibacy, because of the existing distress, and the great work on his shoulder. And in some rare instances of a similar character an individual may be allured to prefer celibacy to a gift from the Lord; still, I opine, these occasions in our day are rare indeed; and therefore it is not good for Adam to be without Eve.

Mrs. Olympas. The Pope, however, says it is better for himself and his ecclesiastics to be alone than to have every one his own wife.

Olympas. Indeed, the Pope, willing to make his power known, seems often to delight in opposing God and Christ, and the holy Apostles and Prophets; and hence when God says "It is not good for man to be alone," or without a wife, the Pope says, "It is good for man to be alone, because he can serve the Lord better alone than with a wife." And, strange to tell, this is the man that pretends to be the successor, not of Paul, who made himself a eunuch for the kingdom of heaven's sake, but of "Peter the Vicar of Christ," who had a wife and family! But how far are we got off from the fourth chapter of Genesis! Tell me, Susan, where did our last lesson end?

Susan. At Lamech, the son of Methusael, who took to him two wives.

Olympas. And what were their names?

Susan. Adah and Zillah.

Olympas. It is a singular fact that only five names of women that lived in the first two thousand years of the world, have reached our time. Can any of you tell the names of these five women?

Eliza. They are Eve, Adah, Zillah, Naamah, and Sarah, the wife of Abraham.

Olympas. Strange oblivion of female excellence and renown! Of these five, only two are favourably known to us. Other two of them were the wives of the first polygamist. It is worthy of note that polygamy and war commenced in the Cain branch of Adam's family.

Olympas. How, Thomas, ought the 23rd verse of this chapter to be pointed?

Thomas. You read it thus: "Hear my voice, you wives of Lamech! Have I slain a man that I should be wounded, or a young man that I should be hurt. If the killing of Cain should be avenged seven fold, surely he that kills Lamech would be punished with seventy and seven fold vengeance!"

Olympas. Such is the punctuation most accordant with the most rational scope of this dark passage. It supposes some fears for the life of Lamech, on the part of his wives. They had not very peaceful consciences, and were fearful of the life of their husband. Polygamy seems to have been a curse from its beginning. A. C.

SHORT DISCOURSES.—No. III.

THE GRACE OF GOD.

"WHEREFORE we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

HAVING seen in our last number, our need of grace to enable us to serve God acceptably, with reverence and godly fear, we shall proceed to notice some of the means of grace which have been appointed by divine wisdom to enable Christians to perform an acceptable service. And for the purpose of presenting this matter with all its importance to the reader's mind, I will contrast the kingdom of the *Wicked One* with the kingdom of *God's dear Son*. That the devil has a kingdom will not be denied. Christ says, "If Satan cast out Satan he is divided against himself; how then shall his kingdom stand?"—Matt. xii. 26. Thus does our Lord acknowledge that Satan has a kingdom. In this kingdom are rulers: hence the Apostle teaches that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 12. These rulers are those who go foremost in the commission of crime; they may be called leaders in the practice of vice. Some such persons are to be found in almost every community; they are looked to, and spoken of, as those who go before, and take the lead, in all the views and irreligious conduct which are practised in the circle where they move. Here I may remark, that these "rulers of the darkness of this world," are those who have more strength to commit crime; who seem to have least remorse of conscience; who can practice vice at noonday in the face of the world, and even laugh at their own crimes. Now I ask, how came they so? Had they always the power to commit sin that they now possess? Every person who has paid any attention to the subject answers in the negative. These leaders can now take delight

in crimes which they once would have trembled at the thought of; they had not the courage or strength to resist the dictates of an enlightened judgment, and face a Bible-reading community in the commission of crime. They were not then fit to be rulers in the kingdom of the prince of darkness. How, then, have they gained so much strength? I answer emphatically, through ordinances. Ordinances! And are there ordinances in the kingdom of Satan? Yes, reader, there are, and the strength to commit sin is commonly communicated through them. I will name some of them. Evil associations, the theatre, the ball room, the card table, the horse race, together with all the established rules on such occasions. The tippling shop also occupies a very conspicuous place among these ordinances.

Now, take a person who is indifferent on the subject of vice—who is rather inclined to be moral, and let him attend these ordinances, giving his whole heart to them, and the change for the worse will soon become visible. All who know him perceive that he is waxing worse and worse, and thus he may obtain strength and fortitude to become a ruler in the kingdom of darkness. I might here be permitted to exhort all who wish to avoid the formation of such a character, never to go to these ordinances, but to shun them as you would deadly poison. Suppose a person, through faith in the Gospel of Christ, to commence a life of obedience to the Lord; he confesses his faith in God's Son, reforms his life, and is baptized and received into the congregation of Christ; let him then make the vicious his constant companions, and let him attend these ordinances regularly, and how long will he maintain his Christian character? How long will he have grace to serve God acceptably, with reverence and godly fear? He endures but for a while. And why? Because he has not strength to stand up against the temptations presented. And why has he not strength? Because he has not the grace of God helping him. And why is this so? Because he has gone to the wrong place to get it. The ordinances which he has attended, and in which he has walked, all have a contrary effect, and under this influence he falls.

Our Lord and Saviour, then, understanding what is in man, being well acquainted with his whole constitution, has established ordinances in his kingdom—which kingdom cannot be moved—through which to communicate grace to his followers to enable them to render an acceptable service to God. For let it be remembered that God's grace has always been bestowed through ordinances, and never without them; and unless a miracle be performed for that purpose, we never need expect his grace unless we attend to his ordinances.

I will now name some of the ordinances of grace in the kingdom of God's dear Son:—

First. Secret prayer is one of much importance. Our Lord says, "enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly."—Matt. vi. 6. This open reward may consist in part of grace to enable us to serve him before all men.

Second. Family worship, consisting in Bible-reading, singing, prayers, and teaching. This may be considered as the oldest religious ordinance now standing, and all who have tried it know that it is a glorious means of grace.

Third. Religious associations and conversation. At a time of great apostacy under the old covenant it was said, "then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts; in that day when I make up my jewels."—Mal. iii. 16, 17. And religious society and conversation is no less a means of grace under the new economy.

Fourth. Publicly assembling together is also an ordinance of grace. Hence the Apostle teaches us not to forsake the assembling of ourselves together as the manner of some is. See Heb. x. 25. And who can tell the influence of public meetings on any cause. Politicians have considered this, and hence they have aimed to bring the influence of public meetings to bear on their respective causes. In all ages holy convocations have stood as a means of grace among God's people. It gives energy and strength to the disciple of Christ, to meet and greet his brethren while on the highway to glory.

Fifth. Reading or learning the Word of God in the assembly of the saints is an ordinance of grace. In this way the facts, commandments, and promises of the Gospel are brought to bear directly on our minds, and our hearts are cheered, and we enabled to run with delight the race set before us.

Sixth. Singing psalms, hymns, and spiritual songs, is another ordinance in the kingdom of Christ. Paul commands us to teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. iii. 16; Eph. v. 19. This, too, is an ordinance of much power. Politicians have seen the power of songs, and have endeavoured to employ it in their service; but their theme falls as far below the theme of Christian songs as earth is below the heavens.

Seventh. Exhorting one another is an ordinance of much importance in the church of Christ. The Apostle commands that we do this so much the more as we see the day approaching. Heb. x. 25. How is the Christian's heart revived by the warm and faithful exhortation of those in whom he has confidence.

Eighth. The Lord's Supper is an ordinance of grace of lasting obligation and importance in the church of the living God. In this institution the unspeakable love of God, as manifested in the death of our Lord and Saviour, is brought directly before the mind of the disciple of Christ, and thus he considers him that endured such contradictions of sinners against himself; and hence he neither wearies nor faints in his mind.

These are some of the ordinances which our Lord has appointed as means through which to communicate that grace that we so much need; and we may suppose that it is to some or all of these that the Apostle refers when he says "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

Now suppose an equal amount of grace is communicated through each of these ordinances, and we neglect one, then we lack one eighth of the grace which we might possess. Suppose we neglect one half

of them, then our stock of grace is diminished one half. But suppose some one of these imparts more grace than another, and we neglect that one, the loss is still the greater.

E. G.

POPULAR LITERATURE.—No. VI.

It is probable that many readers of these essays will think that I am alarmed without a cause—that I have conjured up a bugbear with which to frighten myself in my estimate of the evil influence of popular literature. Such individuals look not to consequences; they imagine because they do not see some frightful outbreak of wickedness and crime, that all things are going on well. They read the novels as they come out, and they cannot perceive any thing wrong in them. Virtue always triumphs—vice is always punished—morality is approved—religion upheld; where can be the harm in reading a novel? I would answer:—

First. *Novel-reading is a waste of time.* It is not argued by the advocates of fictitious reading that it ever has possessed the dignity of a study. It is a lolling, lazy, unthinking kind of occupation—the companion of idleness, and the friend of dissipation. In the mental drunkenness which it occasions every duty is neglected or deferred; and thus whole years of irredeemable time are squandered with a prodigality which amounts almost to madness. The energies of the mind are not called forth, and a vague ideality takes the place of intellectual vigour.

Second. *Novel-reading conduces to ignorance, by monopolizing the time which should be given to useful study.* All that the friends of fiction have ever urged in its favour is, that it refines and exalts the imagination, and purifies and polishes the language. They will not contend that the great mass of novels ever gives that knowledge which should be treasured up in the storehouse of memory. It is well known that they abound in incident barely possible—in sentiment inflated and unreal—in description bombastic and unnatural. Yet this reading has become so necessary a part of the mental excitement demanded by this age, that it is quite as difficult to allure the drunkard from his intoxicating cup as the novel-reader from his inspiring page. Thus, the knowledge that gives strength, and wisdom, and power, is neglected for the dreaming fancies of a well-told fiction.

Third. *Novel-reading dissipates and weakens the mind, and renders it unfit to investigate truth.* The romance is addressed wholly to the imagination and the passions. These, once powerfully excited, crave as ardently for their stimulant as ever did the grosser appetite for alcohol. Could sober and dignified thought ever find a welcome in the midst of this mental carouse—this intellectual carnival? Is the mind, thus excited, fitted to look steadily after true knowledge and wisdom? In the very nature of things must not its nobler powers become wasted and enfeebled? I ask every thinking man, Does not the continued reception of incidents or of histories, which we know to be false, wholly unfit our minds to receive or investigate those which are true? If scepticism were traced to its origin, in many a case it

would be found to have its base in the early love of fiction. There is not a confirmed romance-reader in the world who does not know that the mere fact of a tale being true gives him a distaste for it.

Fourth. *Novel-reading induces a morbid ideality and sensitiveness wholly incompatible with true happiness, and it unfits the mind for the realities of life.* The youthful imagination is naturally ardent and full of hope; the whole world seems but a beautiful garden of delights in which to rove, full of bliss, and full of love. This is the natural bounding of the human soul in the lovely morning of life, and perhaps it is kindly intended by our Maker to prepare us for the storms and darkness which are to come. But if you madly stimulate this already keen appetite, do you not make the awakening up to the stern realities of life more bitter? Do you not systematically prepare the mind for future misery? Take the young female in the spring-time of her existence: she has created for herself a beautiful fictitious world to live in, where she revels in ideal bliss; put into her hand the wild romance, and let her live on this intellectual food, and will not every rude interference of harsh reality with her dreamy bliss, irritate and make her miserable? The pettiest annoyances trouble and vex her; she loses amiability and energy; she cannot condescend to the dull and common-place affairs of actual life. Her imagination is taken up with jewels and gold, and feathers and furs—with wealth and equipage—with all the glitter and glow, the pomp and parade of rank and power, of fashion and folly. Without knowledge to command respect, or amiability to win it; without principle to guide her, or self-respect to protect her, she frequently falls into the first snare of vice cast in her path, or she becomes a burden to all who know her—an object of ridicule and contempt. This may be an extreme case, but it is not a rare one. Such pitiable instances of misguided youth are frequently found among the victims of romance; and they are not only to be observed in the midst of the gay city, among the great and the wealthy, but the same lamentable infatuation is as often found in the abodes of poverty as in the palaces of the noble—away in the silent abodes of nature as in the midst of the noise and tumult of a great mart of fashion. All this is the natural effect of romance-reading; and if these effects do not happen in every instance, we must find the reason in some neutralizing principle introduced into the mind, and not urge a rare exception as a proof of utility. A lady thus educated looks at life through a false medium, and consequently is unfitted for its duties. The novel prepares her for a feverish excitement misnamed happiness, but leaves her wholly unprepared to appreciate calm enjoyment and domestic bliss, or to meet with dignified fortitude the trials which all have to pass through in this life.

Fifth. *Novel-reading predisposes to extravagance, and induces to crime.* The mind gets familiarized to almost any idea, no matter how preposterous or absurd; and it is a dangerous experiment to habituate inexperienced youth to ideas which are not in accordance with its actual state. The wild and inflated incidents of a novel, the lightness and carelessness with which the hero is generally made to fling away his thousands to gratify his passions, must have a deleterious effect upon the mind both of the wealthy and the dependent. Those

who have thousands are induced to rush into the most mad and ruinous extravagance, and those who have but a limited income endeavour to keep up with their ideas of gentility; and when honest means fail, the habits of expense are so fatally fixed, that they appropriate that which is not their own, and thus come crime and ruin. The thousands of young men who are engaged in the stores of our merchants and the banks of our capitalists, are quite enough tempted to extravagance by seeing and handling large sums of money, without the aid of romances to urge them to the crime of stealing, and the destruction of the hopes of a life.

I might go on to detail many other prominent evils arising from the study of romance, but it may be imagined that I have, even now, exaggerated the picture; yet I have not gone nigh so far as many of those keen and close observers of society who are in the most favoured position to observe it in all its phases. Letters from the East, published in the Western journals, give the most startling descriptions of the corruptions every where prevalent in the great cities. They boldly affirm that New York is now quite as wicked as Paris—that profligacy and foul corruption stalk abroad almost unheeded—that the licentious opera, the midnight masquerade, and the thousand resorts of folly and vice, are greedily patronized by the very heads of society. They have scanned the luxurious drawing-room and found it full of gorgeous furniture from France; their streets swarm with belles and exquisites, who ape the most ridiculous and fantastic Parisian costume. The English language has become too vulgar a tongue for the refinement of our *democratic noblesse*, and the French has to supply its place. Now, mark it well, all these evils are ascribed to the foul overflow of European literature upon our society. Hear an indignant editor in the East on this matter:—"Look at the staple of our cheap literature. It is not necessary, as in the corrupted capitals of Europe, to search the advertising columns of newspapers whose names cannot be mentioned in decent society, to find out its shops and warehouses; it is not necessary to skulk in the by-lanes and alleys to seek the hidden haunt of some infidel publisher, who shuns the daylight and the glance of honest men; you may meet with it in Broadway, in the City Hall, placarded upon dwelling-houses for the eyes of your wives and daughters, thrust upon the church-goers in the public streets on Sundays, invading the hotels to give strangers the first impression of the public morality, and hourly driven from the counting-house. If it were physical vermin, we should have all sorts of exterminators exhibited at the fair, but the poison is *only* moral and intellectual." Take the views of another editor on the same subject:—"Every landmark separating good from bad in literature has been broken down, and a race of the trashiest publications, in style, in matter, in type and look, that the slime of cities ever bred, has swarmed from every quarter. Indifferent to their origin, their purpose, their tendency, it has been the business of the whole classes of men throughout the United States to publish and to vend these works, and raise up thereby enemies in every village and neighbourhood, to all the recognized standards of taste, morality, and truth. In nine cases out of ten the purchaser buys without a knowledge of the work, and carries into the

heart of his family a poison that may taint the blood and character for generations to come."

Of the character of Eugene Sue's writings, the most popular, the most eagerly craved for of all others, take an opinion from the East:—"His language is not often offensive to modesty; the author is too accomplished a seducer to frighten his victim by a licentious dialect. He does not come to the assault on virtuous principles, with the roar of cannon and the parade of noisy troops of foul passions; but adopts the *mining* process—insinuating and suggesting corrupt thoughts, and giving the lead to the imagination into the regions of forbidden pleasure. The distinction between crime and misfortune he confounds, and the sympathy of the reader is enlisted in favour of the outlaw and the vagabond, at the expense of the law and its administrators. The mass of the characters introduced into the exciting and unnatural scenes, are the outcasts of Parisian society, and their delineation can have no other effect than to multiply their like in any community where the book is read. There is not a character that is a fit model for any virtuous man or woman, *and not one that is even safe to imitate*. Suicides, seducers, prostitutes, burglars, robbers, and murderers, do not furnish the model for American society."

This theme cannot be exaggerated. The evils to which we are exposed by the blasting influence of our popular literature are tremendous; the insidious poison courses through all our veins; it exhibits itself in every department of the state. What is one great reason of the alarming and disgusting displays of brutal ferocity exhibited upon the floor of our national legislatures? Neither the dignity of the national councils, nor the fair fame of their country can prevent these degraded victims of a most ruinous early education, from letting loose all the dark passions of their natures, even in the gravest debate. The pulpit and the forum are both more or less under its influence, and where the malady will stop its frightful ravages heaven only knows.

Let every lover of truth, virtue, his country, and his God, resolutely set about the work of reform. Banish all these works from your houses, as you would cast forth the most poisonous reptiles. Let not genius or talent allure you to give place one moment to any work of literature whose tendency is not to promote religion and virtue. Be assured that the works now most admired are among the most deadly engines of Satan for the accomplishment of his fell purpose of destruction, and it behooves every man who has his own and his family's salvation at heart, to lend all his efforts to destroy this conspiracy against the peace and virtue of the world.

If I have called the attention of any powerful mind to this momentous subject, who will expose its deformity in all its hideous details, until the nation shall have fully awaked to its baneful influence, I shall have accomplished the end of these essays. E.

So long as you are ignorant, be not ashamed to be instructed—your ears teach you, not your tongue. If you cannot satisfy yourself, seek satisfaction elsewhere: all know not alike, and none all things. You may help another, and he you.

REMARKS BY THE EDITOR.

It has been correctly remarked, that Satan has a kingdom in this world as well as Christ; and although the line of distinction between the two is not always visible to the human eye, yet in each of these kingdoms there are laws, ordinances, and institutions, by which the subjects of each party may be perfectly qualified to render acceptable service.

In addition to those institutions in the kingdom of Satan, mentioned in the short discourse, p. 160, perhaps there are none more subtle, fascinating, and ruinous to the renewed mind, than *novel-reading*—especially to those who are young in the kingdom of Christ. We recommend to all such the careful perusal of the said discourse, with the essays on popular literature, especially the last with its leading particulars. When, therefore, you are about to select a book from the artisans' library, or from the mechanics' institution, avoid the novels of the day which are now so much in demand. Especially to the young, we say, avoid them as you would a pestilence that walketh in darkness, or the destruction that wasteth at noon-day. Some, we have reason to fear, have already been lulled to sleep in their profession of Christianity, if not entirely ruined, by this course of reading. Remember that novel-reading, if pursued, according to this writer, whose views we believe to be correct, *Is a waste of time; conduces to ignorance; dissipates the mind; renders it unfit to investigate truth; is wholly incompatible with true happiness; predisposes to extravagance; and induces to crime.* Surely, if such be the result of this popular evil, every disciple of the meek and lowly Jesus, will at once and for ever abandon the pursuit.

Since it is also becoming customary and fashionable for some members of churches among the different sects, to attend the ball-room and dancing parties of the present day, the following article is selected for their perusal.

“A TIME TO DANCE.”

A WORTHY Clergyman, who had been suspected of having improperly interfered in influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received, in consequence, the following anonymous note:—

SIR.—Obey the voice of Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing—“A time to weep, and a time to laugh; a time to mourn, and a time to dance.”—Eccles. iii. 4. A TRUE CHRISTIAN, BUT NO HYPOCRITE.

The minister wrote the following admirable reply, which he inserted in a periodical publication:—

MY DEAR SIR, (OR MADAM).—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seemed disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the *time* for dancing; for although the text declares that there is *a time* to dance, yet *when* that time is, it does not determine. Now, this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place besides a precipice, we should not dare to dance. But, suppose the very day to be ascertained—is the whole day, or only a part, to be devoted to this amusement? and if a part of the day only, then which part is "the time to dance?" From the notorious evil effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the evening is "the time to dance;" and perhaps it may be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact, that as men are constituted, there is a time, when all the events alluded to in the text do in the providence of God come to pass? If the text be a *command*, is it of universal obligation? and must "old men and maidens, young men and children," dance obedience? If a *permission*, does it imply a permission also to *refrain* from dancing if any were so disposed? Or if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be *requested* to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which it seems there is "a time," as well as for dancing. There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian" to dance in a Scriptural way as well as at the Scriptural time. Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." Exod. xv. 20. This was on account of the overthrow of the Egyptians in the Red Sea.

"The daughter of Jephthah came out to meet him with timbrels and with dances." Judges xi. 34. This also was on account of a victory over the enemies of Israel.

"The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances." Judges xxi. 21. This was done as an act of religious worship.

"And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." 2 Sam. vi. 14, 20.

Dancing, it seems, *was a sacred right*, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows" destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel, singing and dancing." 1 Sam. xviii. 6.

"Let them praise his name in the dance." Psalm cxlix. 3.

"Thou hast turned for me my mourning into dancing." Psalm xxx. 11. The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

"As soon as he came nigh unto the camp, he saw the calf and the dancing." Exod. xxxii. 19. From this it appears that dancing was a part also of idol worship.

"O virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dance with them that make merry." Jer. xxxi. 4. This passage predicts the return from captivity, and the restoration of Divine favour, with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Matt. xi. 17. That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy when his mercies demand their gratitude.

"Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." Luke xv. 25. The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortations of the Psalmist, praise the Lord in the dance.

"A time to mourn, and a time to dance." Eccles. iii. 4. Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

"But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object to purposes of vanity and ostentation.

"Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their little ones like a flock, and their

children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have if we pray unto him?" Job xxi. 7, 11. Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations it will sufficiently appear,

1. That dancing was a religious act, both of the true, and also of idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day-time, in the open air, in highways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction: and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained, that you are "a true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."

I am, affectionately yours, &c.,

* *

From the Protestant Unionist.

INQUISITION.

An account of the wonderful escape of Mr. Bower, one of the Inquisitors at Macerata, into England, with an account of the Inquisition of Italy.

MR. ARCHIBALD BOWER, author of the *History of the Lives of the Popes*, was born in Scotland, and at five years of age was sent over by his parents, who were Roman Catholics, to an uncle in Italy, where he was educated, and became so great a proficient in learning, that he was appointed professor of logic and rhetoric in the college of Macerata. At this place there is an office of the Inquisition, called the Holy Tribunal, which consists of an Inquisitor General (who is president thereof), and twelve counsellors who are chosen by him indifferently from the ecclesiastics or the laity. Each of these has a salary of about £200 sterling, per annum, and an apartment in the house of the Inquisition, which is a grand building, and the residence of the Inquisitor General, who provides a table for them. Much honour, and many great privileges, besides certainty of good preferment, are

attached to the situation. One privilege is, that if they commit ever such enormous or flagitious crimes against the law, even murder, they cannot be apprehended without leave from the Inquisitor General; which gives them opportunity to escape.

The counsellors cannot be absent a single night without leave from the Inquisitor. Offences against the faith or practice of the church, alone come under the cognizance of this court; and these are generally very trifling, such as saying or doing any thing disrespectful with regard to their saints, images, relics, or the like.

When a person is accused, the Inquisitor General summons the council, which always meets in the night, and if any member should happen to be absent, his place must be supplied by a notary, for all trials must be in full courts. The President then notifies the crime, without naming the informer or the criminal.

Any of the council may object to the information, and if the number of objectors amount to four, the Inquisitor is obliged to disclose the evidence, or, more properly, the informer; after which, if the objections are still persisted in, the cause must be carried to the high court of Rome; otherwise their opinions are taken whether or not the offence be such as the Holy Tribunal ought to notice. If it is determined to proceed against the criminal, the Inquisitor General orders any one of the council, whom he pleases, to apprehend him at the dead hour of the night. A proper guard is assigned for that purpose, who, with dark lanterns and arms, attend him to the poor wretch's abode; where, with the utmost silence and secrecy, for nobody dare to make any noise or resistance on pain of excommunication, he is seized and conveyed into one of the dismal dungeons under the Inquisition house. There the poor creature is confined seven or eight days, without the least glimpse of light, uninformed of the crime of which he is accused, and without other sustenance than a little bread and water once a day. The key of the dungeon is given to the counsellor who makes the arrest, and is delivered up by him the next morning to the Inquisitor General.

The term of seven days being expired, the court is summoned for the trial, when a notary attends to write down what the criminal says, and a surgeon to feel his pulse, and to tell them how much he can bear. The machines or engines for torture being fixed, the accused is brought in, and without being told either his offence or his accuser, and denied the liberty of expostulating, he is exhorted to confess what crime he has been guilty of; and though he make immediate confession, even of the offence of which he is charged, yet he must ratify it on the torture, that being, as they term it, a "witness;" if he cannot recollect, or refuse to confess, he is put to the torture, for not exceeding one hour.

A counsellor is placed close to him on one side, to observe that all be done according to their rules, and the surgeon on the other, to ascertain the degree of torture he is able to support.

If the accused survive this hour and does not confess, he is carried back to prison for another week, and then tortured again. Should he appear to make any effort to confess, he is borne up to relieve him while speaking; but at whatever time he confesses, he is nevertheless

tortured afterwards to confirm it, and must likewise undergo such punishment as the Inquisition pleases to inflict for the supposed crime. This is generally imprisonment in one of their horrid dungeons for one, two, or three years, or more frequently for life; for few, very few that are so unfortunate as to get into the Inquisition, live to get out. Numbers, notwithstanding the barbarous assiduity used to preserve them for future misery, expire under the torture, or live for a few days, sometimes only hours after.

Mr. Bower mentions three different kinds of torture: first, That which they reckon the most exquisite, and therefore call it the queen of tortures. In this the criminal's hands are tied behind his back, and fastened to a rope, which, by means of four cords, drawn over pulleys at each corner of the lofty room, enables them to hoist him up to the ceiling in an instant, when he is let down again within a few inches of the ground. This process is thrice repeated; and by the sudden jerk all his bones are dislocated. The wretch is suffered to hang so disjointed until the hour is expired, or he confesses.

Second torture. The second instrument is something like a smith's anvil, fixed in the middle of the floor, with a spike not very sharp at the top. Ropes are attached to each corner of the room, as in the former instance, to which the criminal's legs and arms are fastened, he is then drawn up a little, and let down with his back bone exactly on the spike of iron, where his whole weight rests.

Third torture, and applied only to women. Matches of tow and pitch are wrapt around their hands, and then set on fire, until the flesh is consumed.

While Mr. Bower was professor in the college, the Inquisitor General contracted a great intimacy with him. One day as they were in conversation, he said, "Mr. Bower I have a design upon you;" a speech which from an Inquisitor General, notwithstanding his avowed friendship, carried some terror in it. But he soon explained himself, by stating that one of the members of the council was so ill that he daily expected his death, and whenever it happened he intended him the honour of filling the place. Mr. Bower received this declaration with high satisfaction, and proper acknowledgments. Soon afterwards the sick member died, when the Inquisitor General sent for Mr. Bower, who, though he had so much reason to guess the occasion, was much alarmed, but went immediately. On his arrival the Inquisitor General informed him that he had sent for him to perform his promise, and embracing him said, "You are now one of us," A council was convened on the same night, and Mr. Bower was presented and received with the usual forms. After taking the oath of secrecy, a book called the directory was delivered to him, containing rules for the decision and conduct of the Inquisitor; and which, for greater caution, was in manuscript. When any member is seriously indisposed, or is appointed to a higher office, he is obliged to seal his copy with the Inquisition seal, after which it is death to open or retain it. Mr. Bower returned home much pleased with his good fortune; and being desirous to be better acquainted with the nature of his new employment, instead of going to bed perused his directory. But what was his astonishment and concern to find it consist of rules more barbarous,

infamous, and inhuman than can be conceived! Rules, however, which he flattered himself could not be observed, until experience convinced him of the contrary, and he saw the practice exemplified.

Within a fortnight after Mr. Bower's admission, a poor man was brought to the office. His case was this: He had an only daughter that fell sick, for whom he prayed to the virgin Mary—"Holy mother of God! command thy Son, that my daughter may recover." The daughter died; consequently the virgin had not heard his prayers; and being grieved to the heart for the loss, he threw away the medal of the virgin, which he used to carry about him, and the fact being reported to the inquisition, the poor wretch was put to the torture.

It is not possible to express what Mr. Bower then felt, and continued to feel during his attendance at the Inquisition, where he was obliged to be not only witness, but consenting to barbarities his heart disapproved, and which were frequently inflicted on persons he believed innocent as himself. It is extraordinary that the violent emotions which in spite of all his endeavours to suppress, would frequently discover themselves, did not give his brethren cause to suspect him, especially as the Inquisitor General once made an observation that Mr. Bower generally objected to the evidence, saying, with great warmth, and striking the council board, "Mr. Bower, you always object."

On one occasion he evidently proved how little he was gratified by being a member of such a society. It being his turn to sit by a person who was receiving the torture, he chanced to look on the sufferer's countenance, and conceiving that he saw death in his distorted features, he instantly fainted away, and was carried to his chair at the council board. When he recovered, the Inquisitor General exclaimed, "Mr. Bower! take your place! you do not reflect that what is done to the body is for the good of the soul, or you would not faint thus." Mr. Bower replied that it was the weakness of his nature, he could not help it. "Nature!" replied the Inquisitor, "You must conquer nature by grace!" Mr. Bower promised that he would try. The poor man at that instant expiring, the discourse concluded.

Mr. Bower now projected his escape, and resolved in his mind every possible method of effecting it; but when he considered the formidable difficulties with which it was attended, and the fatal consequences if he failed, his suspense, added to the painful circumstances in which he was placed, was scarce supportable. At length an event occurred which fixed his resolution, at the same time that it afforded the Inquisitor General an opportunity to perceive how far dictates, tenderer than those of nature, might be suppressed (subdued they could not be) in Mr. Bower.

A person* was accused to the Inquisition for remarking to a com-

* A nobleman, the most intimate and only friend of Mr. Bower, who maintained an intercourse with him after being made a counsellor of the Inquisition (for all ranks of people are cautious how they correspond with the Inquisition, &c.) walking in a garden with his lady, and seeing two friars pass, with their feet and heads bare, and as he thought out of hearing, expressed his surprise to his wife that any person should be so far infatuated as to believe that such particular dress could be meritorious in the sight of God. Unhappily, the friars overheard him, and reported his words to the Inquisition.

panion; on meeting two Carthusian friars, What fools are these, to think they shall gain heaven by wearing sackcloth and going barefoot! they might as well be merry, do as we do, and they will get to heaven as soon.

All Mr. Bower's compassion was excited, for he knew that the culprit would be treated with the utmost malice and severity, this being deemed a heinous offence against the church. But how great was his distress when he heard the name denounced of a nobleman, his dearest, his only friend! and when the Inquisitor concluded by saying, "And you, Mr. Bower, I order to apprehend him, and bring him here between two and three this morning." "My lord, you know the connexion," Mr. Bower was proceeding, but the Inquisitor sternly interrupted him—"Connexion! what! talk of connexion when the holy faith is concerned?"—and rising up to go away,—“see that it be done, the guards shall wait without!” and as he passed him said, “this is the way to conquer nature, Mr. Bower.”

What passed in Mr. Bower's breast during the interval which elapsed before the time appointed (being about an hour), those who have not tenderness enough to represent to themselves, cannot be made sensible by all the powers of language. To give his friend notice was impossible, for the myrmidons were waiting without; to refuse going would be fatal to himself, without benefiting his friend. When told that the hour had come, he went with his awful retinue, and knocked at the door, when a maid servant looking out of the window asked who was there; Mr. Bower replied, “the Holy Inquisition! come down and open the door without waking anybody, or making the least noise, on pain of excommunication.” Down came the poor girl in her night clothes, in such trepidation as to be scarcely able to stand. “Show me the way to your master's room!” “I knew the way as well as she,” said Mr. Bower when he related this, in such a tone of voice and manner as declared that all the sweet familiarities which subsisted between them, and the many friendly interviews they had had, perhaps in that very apartment, occurred at that instant to his mind.

The nobleman and his lady, to whom he had been married but six months, were asleep when they entered. The lady waking first, shrieked out, upon which one of the ruffians gave her a blow on the head that made the blood gush out, for which Mr. Bower severely reproved him. The nobleman, who was by this time awakened, cried with hands and eyes lifted up in astonishment, “Mr. Bower!” and nothing more; implying thereby every aggravative circumstance, and emphatically expressing the strong emotions of his soul. No wonder that Mr. Bower was obliged to turn from him whilst executing his commission; nor did he dare, during the following scenes of this dreadful catastrophe, to look towards him, lest his eye should speak the language of his heart so plainly as to be understood, not only by his friend, but by the whole court.

The ensuing morning, when Mr. Bower delivered the key of the prison, and announced the arrest, the Inquisitor General said to him, “This is done to conquer the weakness of nature.”

The nobleman underwent the queen of tortures, but was released by

death three days after the infliction. His estate, as usual, was confiscated to the Inquisition, reserving a small provision for his widowed lady, and for the child, if she should prove pregnant. It may be supposed that Mr. Bower was now fully determined on an adventure the most desperate that man ever undertook, and of which history can scarcely produce an equal. The manner of it was all that remained for consideration.

It occurred to him to solicit permission to make a pilgrimage to Loretta, and for that purpose he waited on the Inquisitor General several times; but conscious of his intentions, whenever he attempted to speak he dreaded lest the words should falter on his tongue, and his very confusion betray him; so that he still returned as he went. One day, however, while in familiar conversation, he had the courage to say, "My lord! 'tis long since I was at Loretta, will your lordship give me leave to go thither for a week?" to which the Inquisitor General gave an immediate assent.

The anxiety of a mind filled with a project of such importance, and that Mr. Bower added the following to the many sleepless nights he had already passed, may be readily imagined.

Having made all his preparations, and his valuable papers (including his directory) being concealed in the lining of his clothes, so soon as the horse which he had hired, and ordered to be brought to him early in the morning, was come to the door, he carried down his portmanteau and fastened it on himself. As he was mounting, he told the owner of the horse he did not know whether he should like him or not, as he was a very bad horseman, and asked what he valued him at in case he should not suit. The man named the price, and he gave him the money, and then set forward, armed with loaded pistols, being determined, in case of any exigence, not to be taken alive.

Mr. Bower's plan was to take the by-roads, through the Adriatic states, into Switzerland; being a distance of four hundred miles before he could get out of the Pope's jurisdiction, and with the roads through which, beyond one hundred and fifty miles from Macerata, he was perfectly unacquainted.

After travelling ten miles without meeting anybody, he found himself at a place where two ways met, the one leading to Loretta, the other being the road which he proposed going. Here he stood some minutes in the most profound perplexity. The dreadful alternative appeared now in the strongest view, and he was even yet tempted to quit his daring project, and turn towards Loretta. But finally, collecting all the force of his staggering resolution, he pushed his horse into the contrary road, and at that instant left all his fears behind.

(To be concluded in our next.)

ONLY ONCE.

SOME parents esteem it to be the best policy to let their children go to the theatre or circus *only once*, to gratify their curiosity. Why so? If it is right to visit such places at all, why not let them go frequently; but if wrong, why countenance them in sinning *only once*?

Why not, on the same policy, permit them to gratify themselves once in other sins? Let them get drunk, or visit a gambling-house *only once*, that they may have a personal experience in the matter. We have sometimes said to such parents, Are you sure that *only once* will satisfy them? May not the first experiment excite within them a taste which once will not satisfy? If you put your children fairly in the road to ruin, is it certain that after one step they will voluntarily turn back? If they go once with your permission, may they not be inclined to go often without it? If they see that you have no fixed uncompromising principle on the subject, can you expect them, in their experience, to have any? It is false reasoning to urge that if young people are not permitted to indulge themselves occasionally in this way, they will do it by stealth; for this is to say that if children will sin, it is better for them to do it with their parents' consent. No; let parents be resolute and immovable in their principles, and their example and authority will go far to restrain their children from vice; and if they should fail of this effect, the parent will at least have the satisfaction of reflecting that they never, by word or act, encouraged their offspring to run in the way of temptation.

ORIGINAL COMMUNICATIONS, &c.

FRAGMENTS OF MORAL PHILOSOPHY.

No. III.

THE man of reflection has often crushing moments of gloom as he ponders on the diseased condition of the moral world, and scans in solemn retrospect the storms which have swept the shores of mortality for nearly six thousand years. He finds strewn around him the fearful wrecks of time, war, revolution, human passion, and divine indignation. There is, however, one track of rich consolation which the glad confiding heart may pursue in a profitable manner. It consists in ascertaining the *things which remain*.

I.—GOD REMAINS.

The revolt of angels and the rebellion of men have not shaken the pillars of heaven, or endangered the stability of his eternal throne. The presence of God is still the sunlight of heaven and earth, and love to him the cementing principle in the highest orders of the creation. The very word is a great power acknowledged by the most guilty while they maintain the conflict of hatred, or tremble in guilty fear. The dominion of the grand idea is felt by all in love or hatred, joy or anguish, hope or fear, yea, even by those miserable wretches who darkly whisper to their hearts that it is only a distempered vision.

II.—PROVIDENCE REMAINS.

The bulk of the unbelieving and disobedient would willingly enough recognize the Godhead as an existence, could they persuade

themselves that he was a sluggish phantom—if they could banish him from the living world into some profundity of shade. But the idea of an almighty power, ever present—an omniscient eye, ever watchful—an infinite agency, ever in active operation—is fearful to those who are living in sin. Therefore, unless the Supreme will make a compromise with them by surveying with indifference and disdain the turmoil of our lower world, they will strive to repel him from all their thoughts, and seek for dangerous repose in practical Atheism. Vain is the effort. Those who do not reverently bow in his presence, and joyfully walk in the light of heaven, are crushed by his very shadow, and painfully grope in darkness which may be felt—in night unbroken by a star. It is, however, an immense and consoling conclusion, that the providence and moral government, as well as the existence of good, still remain. The masses may be so darkened and besotted by the steam of the pit, that passing events appear a wild chaos, void of any plan: but those who returned to the home of their Father, stand upon an eminence from which the presiding glory and the ultimate purpose of God, is broadly and brightly marked. How sublimely was the grandeur of God's moral government illustrated in that most astonishing of all events—the sacrifice of our Lord Jesus Christ. Then the most virulent crime ever committed by men became the greatest blessing to the human family. The enormous sin which ruined a nation infused new life into the veins of a dying world, and the concentrated darkness and malignity of earth and hell, was succeeded by the sevenfold splendour of the highest heaven.

III.—TRUTH REMAINS.

It was by the reception of a lie that we were first ruined; and the falsehood has predominated from that period to the present. But still the power and beauty of truth is felt and seen, even by those who repulse the heavenly guest with stormy hearts and aching eyes. Verbal truth is the conformity of language with the reality of things. Moral truth is the conformity of things with the purpose and nature of God. Oh! how ardently may we anticipate the time when truth will again be enthroned, not merely in the congruity of words with things, but in the harmony of all things with the purpose and pleasure of the High and Holy One. And how confidently may we grasp the conviction, that the day must dawn.

IV.—CHRISTIANITY REMAINS.

It is *the truth* by way of eminence. Truth of the loftiest kind in the most practical and awakening shape. If any theoretic unbeliever casts his eye over this, and is willing in one matter to receive the testimony of a Christian, he may rest assured that the writer has read more books on the infidel side of the question than ever he has on the side of faith, and yet rests more securely than ever on the rock of ages. The founder of Christianity appeared in the world as a poor man of the common order, and yet, notwithstanding the meanness of his worldly position, announced himself as a Lawgiver and a Saviour—God manifest in flesh for the salvation of that nation and the world. These marvellous pretensions were supported by splendid demonstra-

tions of supernatural energy, by stainless holiness of character, by wisdom which brought the highest and deepest things of the spiritual empire so powerfully to the understanding, that the common people could grasp them—and, above all, by a service of love which no ingratitude or persecution could transform into hatred or indifference. The mere history of Christ's life and death, the simple record of his words and actions, are sufficient to make the reflective man a solemn worshipper. It never could have been invented. Where could human beings have discovered the archetype of such an idea, or the colouring for such a moral painting? Even the infidel Rousseau confessed, that the *inventor* of such a story would be more astonishing than the hero. So that escape from miracle was impossible. Christianity survived the tomb, rose victorious from the silence and darkness of the grave, leading captivity captive, and opening the gates of heaven that the Prince of Life might be inaugurated as the sacerdotal King over the new congregation, and the great Mediator between God and men. Is this a fable? Change the scene. From the time when the Apostles were made a spectacle to angels and men, on account of that unquenchable flame of love and power, which led them to bear resolute testimony to the truth, to the close of the tenth sanguinary persecution under Diocletian, what a dreadful history have we of suffering Christianity. Yet how triumphantly its truth and love surmounted and survived the brute force and blind fury by which it was opposed. No human system could have lived in such a furnace, or passed unscathed through such an ordeal. All the powers of the world, and all the passions of humanity, were consolidated against it—all the energies of hell were concentrated in hostile array, yet all were routed. Learning, law, oratory, science, the bewitching spell of antiquity, the imperial might of a vast empire, the cunning and rage of an interested priesthood, the sensuality and superstition of the masses—all were marshalled in grim array around their ancient temples of falsehood and pollution. All were vanquished! By what? By the wonder-working power of a few simple facts which re-established connexion between God and man—by the massive strength of the moral and supernatural evidence which accompanied the declaration of the facts—by the omnipotence of truth and love leading captive the heart, conscience, and understanding, and storming with spiritual weapons every fortress of guilt and delusion. But a darker than the Pagan struggle was reserved for Christianity. From the fabulous conversion of Constantine to the sixteenth century, the deeds of its professed friends were infinitely more trying than the wrath of its open enemies had formerly been. Need we open the horrible dens of the inquisition, where myriads shut out from the sun and the common air, languished away life, or perished in tortures too frightful for relation. Or glance at the immense carmine field of the Crusades where millions of brutalized and besotted slaves, with the cross in their hands and on their lips, but with every evil passion in their hearts, fought like furies for the empty sepulchre of the Prince of Peace, and entered the invisible world by a baptism in blood. Or survey the *auto da fe* at which the hymns of demons clad in priestly robes, mingled with the groans of martyrs writhing at the stake, while the flame and smoke of the infernal sacrifice ascended heavenward.

Or unroll the dark and infamous history of the Jesuits, who said both in word and deed, Let us do evil that good may come, who buried all the principles both of revealed and natural religion—pandered to all the vices, fostered all the superstitions, and sanctioned all the crimes of the heathen that they might bind them to the throne of the man of sin. But why enumerate? Every species of crime and delusion was perpetrated in the hallowed name of Christianity, until the dark night of the middle ages brooded over the world. Yet Christianity arose even out of this foul charnel-house. The eagle had been stiffened for a season, but not destroyed by the serpent. She arose—expanded her unconquerable wings, shook him off into his own clime, and soared upward in the reformation of the sixteenth century. Though manifestly incomplete, yet it was a great work, and be it borne in mind that it was effected by bringing to light that precious Volume which had so long being buried and forgotten. Let any philosophic mind contemplate the victory of Christianity, first, over Paganism, and second, over Popery, and the necessary result will be, a full recognition of its celestial origin and superhuman power.

V.—MAN REMAINS.

This may appear unmeaning when we behold the earth so crowded with human beings—but it is not the visible material man of whom we speak. Man, viewed in the light both of revelation and science, is an animal, intellectual, and moral being. It was the design of the Creator that the moral man should govern the mental powers and animal propensities. The malady which at present afflicts humanity consists not in any change of our essential nature, but in a destruction of the balance which originally existed. Animal pursuits unregulated by mental dignity and moral consecration cause man to appear like the brute. Intellectual pursuits unsanctified by holiness reveal him as the demon. Yet notwithstanding the disorder which prevails, the truth is acknowledged, and the calamity deplored. The temple of the sun may harbour amid its ruins the hordes of filthy and miserable Arabs, yet its magnificence triumphs over the ravages of time and the change of circumstances, and even desolation puts on the smile of beauty. So in our nature. The moral man though depressed often speaks out in commanding tones, giving unquestionable evidence of the right to occupy the throne and the ability to govern. Man remains, then. The surges of animalism have not extinguished the fire of intellect, nor has the flame of unhallowed mind consumed the throne and sanctuary of moral principle. Man remains, and his mind has still an affinity for truth, and God has furnished the highest kind of truth in the most awakening form, that the balance of our nature may be re-adjusted, that man may again become the crowning glory of earth and the point of connexion with heaven.

VI.—HOLINESS REMAINS.

Or, in other words, there are numbers of men who have been reconciled to God through the manifestation of his Son, and who are devoted to his service with heroic strength, and love like that of the

seraphim. I do not mean that the men are merely virtuous—for virtue is only the shadow of holiness, and cannot live either in a strong light or a deep shade. Holiness is the consecration of spirits to God, who have been awakened from the slumber of the world by the force of the divine testimony—who have changed their outcast and alienated condition, by returning in penitence and joy to the home of their Father and God—who are animated onward by the deathless hope of eternal life, and thus triumph over the delusions of the world, the devices of the Adversary, and the passions of their own nature.

VII.—THE CHURCH REMAINS.

As union gives augmenting strength to any enterprize of principle or passion, of good or evil, it behooved that it be strikingly embodied in the spiritual world. Provision was made by the Great Lawgiver for binding all the holy into a blessed brotherhood by the observance of certain ordinances, which might look backward to everything sublime, and forward to everything triumphant. By this spiritual association a sanctuary was opened, wherein the fellowship of kindred minds, the sacred communion of redeemed and grateful spirits might be realized in the most ineffable fulness. And Christ built his church upon a rock, against which the gates or strength of hades, has never been able to prevail. In times of slaughter and confusion—in times of darkness and poverty—in times of desertion and apostacy—in times of rebuke and blasphemy—the *Living Temple* has always been visible and always secure. The indwelling spirit has hallowed and preserved it, and will continue to do so, until the great builder returns to make it the eternal palace in the metropolis of a renovated world.

VIII.—THE EARTH REMAINS.

It is marvellous that it has been preserved. Severed originally by sin from the golden chain which linked all dominions to the central throne, it might have reeled dizzily down into darkness as a condemned planet, had not One mighty to save preserved it in its orbit, by a strange deed of glory and of tenderness. Since then how often has it been darkened with unnatural horror, and lighted up in disastrous lustre by the fearful passions of our nature. What deluges of guilt and misery have rolled through its fair valleys! What storms of fire and blood have swept over its trembling surface! What floods of tears have fallen upon it from swollen lack-lustre eyes! What groans and sighs have arisen from it to load the passing gale—from stricken souls and broken hearts! How often has it been so convulsed by the tempest of commingling passions and conflicting interests, as to appear a wandering hell, abandoned to a carnival of crime and misery! Still it remains. It has witnessed the advent of incarnate God; heard and responded to the songs of angels; been the theatre of redeeming love, confirmed by miraculous energy; and it will yet be the dwelling-place of the pure and holy. Yes, the primal curse shall be repealed—the choking sandy desert will burst forth in living springs, clear and melodious—the wilderness will put on the soft green verdure of the fruitful field, and be spangled with the hues of Eden.

CHRISTIANITY.—No. I.

CHRISTIANITY, by the arrangement of the books of the New Testament, is regularly and beautifully divided into the atonement, the conversion, the perfection, and the glory. In Matthew, Mark, Luke, and John, we have the *atonement*: the *conversion* is the chief topic in the Acts of the Apostles: the Epistles and the letters of the Apostles are mainly occupied with the *perfection*: and the *glory* to be enjoyed by the church when she has triumphed over all her enemies, is the subject of the Book of the Revelations, made by John in the isle of Patmos. All the Christian religion can be summed up in these four divisions. In the way of doctrine, command, or promise, literally or figuratively, historically or prophetically, every sentence of Sacred Scripture, severally or conjunctly, refer to the atonement, conversion, perfection, and glory.

We shall in the first place direct attention to the

ATONEMENT.

By the atonement, we understand that satisfaction made to the law and justice of God, by which the just moral governor of all intelligent beings, can be just even when he is the justifier of the ungodly. This satisfaction to law and justice was made by the incarnation, sufferings, death, burial, resurrection, and exaltation of the Lord Jesus Christ—"whom God hath set forth to be a propitiation through faith in his blood."

Jesus alone accomplished the work of atonement. He is the only Redeemer of God's elect—the only Lamb that God has provided for a burnt offering to take away the sin of the world.

"The only sure foundation stone,
That God in Zion lays—
To build our heavenly hopes upon,
And his eternal praise."

Jesus, however, was assisted by the Holy Spirit in working out the atonement. Was it necessary, for instance, that he should assume our nature? The Holy Spirit overshadowed the virgin Mary. Was it requisite he should announce his Messiahship, explain the nature of his kingdom, and confirm his words with miracles? The Spirit of the Lord God came upon him for that very purpose. Was it necessary that he should die for our sins? Through the eternal Spirit he offered up himself a sacrifice without spot to God. Was it requisite he should rise again from the grave? The Spirit that dwells in the saints of God raised up Jesus from the dead. Thus whatever Jesus did to take away our sins, he did by and through the power of the Holy Spirit.

No doctrine is more plainly taught in the Bible of God, than the forgiveness of sins through the sacrifice of Christ. "He died the just for the unjust that he might bring us to God." "He was made a sin-offering for us who knew no sin that we might be made the righteousness of God in him." "He died for our sins." "He was delivered for our offences." "He rose for our justification." "He bare our sins in his own body on the tree." This is the reason of our love to

Christ, and it explains the wonderful transforming power of the cross, "God forbid, that I should glory, save in the cross of Jesus Christ my Lord, by whom the world is crucified unto me and I unto the world." "The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all that they who live should henceforth live not unto themselves, but unto him who died for them and rose again." The sacrifice of Christ was a sufficient atonement for the whole world, and for the vilest sinner among the fallen sons of Adam. Paul, being dead, yet speaketh in his inspired writings, and he says, "This is faithful saying and worthy of all acceptation, that the Messiah, Jesus, came into the world to save sinners, of whom I am chief." "He gave himself a ransom for all to be testified in due time." "He gave his life a ransom for the world." "He tasted death for every man." He said to his Apostles, "Go ye into all the world and preach the Gospel to every creature."

We may close our remarks upon the atonement, by a brief statement of the reasons why the blood of Jesus cleanses from all sins.

First. The dignity of his person.

Jesus was a man. It was necessary that our Redeemer should partake of our nature. Hence he took not hold of the nature of angels but he took hold of the seed of Abraham. But Jesus was more than a man. He was nature's Lord before he was Mary's son. "In the beginning was the Word, and the Word was with God, and the Word was God." This "Word was made flesh." Thus in his person was united the divine and human nature. As respects the first "he was David's Lord." As regards the second, "he was David's son." He came of the Jewish fathers as "concerning the flesh," but he was at the same time "God over all, blessed for ever." He was thus fitted to be "a sinoffering for us." The load of our guilt was very great. No creature could bear it. But Jehovah "laid our help upon one that was mighty to save." This inspires the saints with confidence and joy. "Behold! God is my salvation. I will trust and not be afraid; for Jehovah is my strength and my song—he is also become my salvation." Through this exalted personage we enjoy all our present blessings, and on him depends our everlasting welfare. In this divine arrangement we joyfully acquiesce,

"O let thy hand be still upon
The man of thy right hand;
The Son of man, whom for thyself,
Thou madest strong to stand."

Second. The holiness of his character.

No lamb was to be offered for a burnt offering under the law if it had the least spot or blemish. We are "redeemed by the blood of Jesus as of a lamb without spot or blemish." "He did no sin, neither was guile found in his mouth." If he had been guilty of sin himself, or in the least degree spotted with iniquity, he could not have made an atonement for us. "For such an High Priest became us, who was holy, harmless, undefiled, and separated from sinners"—as well as "higher than the heavens." Such an High Priest was Jesus.

Third. The depth of his sufferings.

There was no sorrow like his sorrow. "His visage was marred

more than any man, and his form more than the sons of men." He was not sprinkled with a few drops of sorrow—but sank in deep waters where there was no standing, and where the billows of suffering rolled like the wave of the mighty ocean, over his devoted head. "I have," said he, in view of these sufferings, "a baptism to be baptized with, and how am I straitened till it be accomplished?" If these sufferings had not been necessary for our salvation Jesus had never endured them, for God does nothing in vain.

Fourth. The special appointment of God.

"Whom God hath set forth (appointed to be) a propitiation through faith in his blood." "And no man taketh this honour (to offer for sins) to himself, but he that is called of God (for that purpose) as was Aaron. So Christ glorified not himself to be made an High Priest, but he (glorified Jesus) that said unto him, Thou art my Son, to day have I begotten thee—as he saith also in another place (of the inspired writings), Thou art a Priest for ever after the order of Melchisedec."

Thus the dignity of Jesus' person, the holiness of his character, the depth of his sufferings, and the special appointment of God, gives such an efficacy to the blood of Christ, that it cleanses the most polluted sinner from all sin.

MONTHLY COMMUNION.

"On the first day of the week, when the disciples came together to break bread," &c.—Acts xx. 7.

DURING the last month the Rev. J. Edwards, pastor of the Particular Baptist church, Nottingham, delivered a discourse on the *time* of taking the Lord's Supper, in which he proved, or attempted to prove, that this was a point left for each church to decide for itself, for it was not said *every first day*, but "*as often as ye do it*," &c. It was in his view scriptural to take it *every first day*, or *once a month*, or *once a quarter*. He certainly ought to have said once in seven years, or once in a life-time; for, according to his showing, one would be just as scriptural as the other. Without entering into particulars we shall state a parallel case.

God said to the Jews, "Remember the Sabbath day, to keep it holy." Now it is not said here that they should remember *every* Sabbath day, but simply "the Sabbath day;" suppose a Jew had reasoned as the above gentleman, or as many lukewarm Christians do, and had observed but one Sabbath day in the year, and he is arrested and brought before the judges of Israel for breaking the law of the Sabbath; he, however, pleads his own cause and says, I know the fourth commandment says, "Remember the Sabbath day, and keep it holy," but it does not say *every* Sabbath day; I have observed one Sabbath day, and therefore have violated no law; what would have been the result of such reasoning in a Jewish court? We all know that such an individual would have been a transgressor of the law of the Sabbath, and would have been stoned to death without the camp! No, indeed, "Remember *the* Sabbath day" was just as strong an ex-

pression as "Remember *every* Sabbath day" would have been. This, it seems to me, must be apparent to all. "*The* first day of the week," then, embraces just as much as "*every* first day of the week." On each returning first day of the week, therefore, the disciples met together to break bread, in memory of their crucified Lord. Jesus said, "Do this in remembrance of me"—a positive command which clearly shows its design.

Can any Christian, who has the opportunity, keep the first day of the week in an acceptable manner who does not obey this command? We think not. As to monthly or quarterly observance of this institution, like infant sprinkling, it is not in the Bible.—ED.

CHRISTIAN LIBERTY.—No. II.

Third. It recognizes the duty of holiness in opposition to the antinomianism grafted on the Genevan stock.

Saint Augustine was the original author of the Calvinian system, though Calvin afterwards gave it a body, and made it stand out in bold relief by the systematic intensity of a stern yet plastic intellect. What the system was in the time of Augustine may be distinctly learned by the writings of Jansenius the Romanist, who certainly derived his materials and his spirit from the Ancient Father rather than from the Genevan reformer. The system, however, is rightly enough denominated Calvinism, after the dictator of Geneva. His acute perception in a limited range; his undaunted courage, never shrinking from consequences; his hard bare intellect; his stern heart, girt with iron, and destitute of living sensibility; his imagination, fruitful as a surface of granite; his enormous inflation of spiritual pride, often exalted into the rancour of fanaticism—all his qualities of head and heart, of mind and character, eminently fitted him to give shape, proportions, and relief to that system which bears both his name and the impress of his spirit; a system, indeed, so essentially hideous and revolting, that no subsequent modifications can divest it of its grimness, or render it anything else than a libel on both God and man. We dare not affirm that Calvin or any of his colleagues were sensual men, or had any glimpse of the licentious tendency of the system which they constructed; on the contrary, they were men of austere piety, and doubtless imagined that their system would exalt the character of God, and dignify the position of his people. But alas for the calculation of system builders. Those salient truths, those living facts, which in their original, majestic, artless form, grasp so strongly the understanding and the heart, and diffuse such ardour, joy, and triumph through the soul of man, lose all their life-giving power when man attempts to force them into a rigid abstract system. The new creation is only a shapeless, disjointed monster, perhaps invested with a kind of dreary metaphysical grandeur, but equally destitute of the warm sympathy of earth and the living fire of heaven.

The system of Calvin necessarily generated the spawn of antinomianism. Had it remained among metaphysicians, the coldness of their temperament, and the austerity of their scholastic pursuits, might

have saved them from impurity; but coming, by fatal necessity, among the ordinary varieties of human nature, its intrinsic nature was then revealed, and its deadly tendency stamped without disguise. Multitudes were soon ready to exclaim, both in word and deed, "We were from all eternity the special objects of electing love and distinguishing favour; our salvation unconditionally secured, our perseverance beyond the reach of contingencies, our liberty so great that the world cannot understand it. High above those ordinary laws before which the reprobate may tremble in slavish fear, ours is the divine liberty of tasting all pleasures without the guilt of sin or the fear of punishment."

It is well known that this exposition of the Calvinian creed has been unblushingly given, and to this day it has a wide range of diseased and crushing influence among many who dare not breathe it in a naked form either to themselves or to others. We repeat, then, that Christian liberty is not liberty to sin. Indeed the moral necessity of that holiness without which no man shall see God, is conspicuous in every page of the Inspired Volume, and beautifully prominent in the entire structure of the grand remedial scheme. To quote passages in proof and illustration would be to transcribe nearly the whole of the New Testament, so full and copious is it on that vital and kindling theme.

Fourth. It is conformable to the dignities of government appointed by the Supreme Lawgiver, and endorsed by the necessity of reason.

By the faithful preaching of primitive Christianity, a goodly number of individuals have been delivered from the stagnation of priestly despotism. When men are suddenly brought from chains and darkness into liberty and daylight, a temporary wildness and intoxication is the natural consequence; it is, indeed, some time before they can adjust their limbs and organs to the new and better condition. Or, to state the matter in another form, the well-known tendency of the human mind, is from one extreme to another. Hence those who have been oppressed and benumbed by tyranny, in their re-action too often rush into licentiousness, and in the school of anarchy either perish through violence, or by the severe though salutary lessons are sobered into dignified moderation. But besides this natural tendency even of the conscientious, there is another fact still more melancholy; a fact which must be admitted though it rend the heart with deepest anguish and shadow the countenance with the most oppressive sorrow. In every great movement of moral and spiritual emancipation, a great number enlist under the banner of freedom, and march in the ranks of reformation who are no honour to the cause. In the language of the great poet,

"License, they mean, when they cry liberty."

In the old communions from whence they came they were never distinguished by the sober advocacy of great principles, by stern regard for truth, fervent devotion to God, or earnest benevolence to man; on the contrary, they were the springs of every mean, dishonourable intrigue, the fermenters of stormy brawling, the leaders of fierce faction, the enemies of righteous discipline, and such sworn foes to anything

like sober tranquillity, or the quietness and assurance of peace, that they could only breathe freely in the hot and blighting atmosphere of clamorous and passionate debate. Such characters are attracted to a religious reformation, not by its moral grandeur, not by any of its spiritual elements of sublime and heavenly import, for that would imply regeneration and expansion of mind, to neither of which things they have any valid claim. They are attracted *solely* by that aspect of *opposition to established things* which every reformation must of necessity assume. They bring with them, of course, all the unhallowed, pernicious speculations; all the base unsanctified passions; all the accumulation of gall and rancour; all the licentious and disorganizing pursuits which were nurtured in former stages of life, and different kinds of companionship. Thus they became an intolerable evil, continually dishonouring a high and holy cause, and polluting the sacred name of Christian liberty by breathing it from lips never touched with a live coal. They are the loose followers of the camp, avowedly ranged on one side of the battle, but quite ready on any emergency to plunder and massacre both their friends and their enemies. What can we do under such circumstances? for it is vain to invite men, even into the garden of Eden, if there be a dismal swamp of pestilence in the middle of it! They will fail to perceive the beauty of the vale of Paradise if a river of miasma sweeps the base of its green hills, and steams in contagion over its loveliest sanctuaries.

A class of men were pourtrayed by Peter and Jude who seemed to be the types of a large tribe in our own day; they were "clouds without water, carried about with winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom was reserved the blackness of darkness for ever." In addition to impurity of the flesh, that mental vice which destroyed them is distinctly marked. They were presumptuous, self-willed, *not afraid to speak evil of dignities*. What kind of dignities? Of the world? Surely not. The duty of submission to worldly rulers is elsewhere broadly and unambiguously taught; but here the dignities spoken of are of a spiritual kind; the passage has exclusive reference to the dignitaries of the church of God, to the holy and faithful men who have been duly appointed to rule the congregations of the Lord. But here start up those successors of the early anarchists, who love darkness rather than light, for a very ancient reason, and they exclaim, "We need no pastoral government, it is only usurped rule, a vile domination over the free children of God and brethren of the Lord Jesus; we are all at liberty to administer ordinances and execute law." Well, we are quite aware that these superficial demagogues, like their ancient representatives, can use great swelling words of vanity, and promise other men liberty while they themselves are the slaves of corruption. Let us, however, survey the question in the blended effulgence of two great lights, reason and revelation.

First. On a question of this kind what says reason, speaking in the sober yet commanding accents of wide and uniform experience? She testifies that no community, moral, political, or religious, can be gathered and organized, except on certain stipulated principles, and

by certain distinguishing laws ; and further, that the integrity of the associating principles can never be maintained inviolate, or the distinguishing laws be impartially administered in spirit and letter, unless there be a strong executive power—legitimate constituted authorities whose judgment may be relied upon and venerated, both in the exposition and administration of law. Without authorities of such a character, no community can be hooped together for any length of time, but will necessarily fall into ruinous disorder, where the subjects will grope about in pain and darkness, until a final explosion cleanses the polluted scene with purifying blast. So deeply is the necessity of government rooted in the soil of human nature, that even the most lawless of men, who have been outlawed by organized society, have stringent laws of their own, and efficient governors to interpret and administer on every emergency. Order is the law of heaven, and the faith of earth ; the rule of divinity, and the instinct of humanity ; and that order can only be maintained by dignified and venerated rulers, is asserted in one great harmony by the confluent voices of revelation, reason, conscience, and experience.

In our next we inquire into the testimony of the Living Word.

THE FLYING ANGEL.

THE Rev. Dr. Todd, of Pittsfield, delivered an interesting address at the recent meeting of the American Bible Society, from the concluding part of which we give the following thought. Speaking of the Bible, he said, this is the angel which John saw, in vision, bearing salvation to every nation, and kindred, and tongue. I, too, see the angel, borne on wings of love ; and in his train, I hear as it were the voice of a great multitude, mighty thunderings, saying Alleluia, for the Lord God Omnipotent reigneth. This book, said he, contains the destinies of the church : in it I see her past history, and her future glory. Yes, in the light of this book I see the true church of God.

I trace her in the lonely ark,
In Abraham's stranger tent,
And in the upper chamber, where
The Comforter was sent.
And while her troubles and her toils,
Outlived, are all entombed,
I see her towering, by the fire
Encompassed, not consumed !
Through persecution's martyr flame,
Through famine's scathe and fears,
Through foul reproach, and scorn, and
shame,
Through blood, and bitter tears,

Still onward, onward is her way,
In weakness waxing strong,
Her trust in HIM, the Star of Day,
And victory her song !
I see her toil, abroad, at home,
From tropic to the pole ;
Wherever swells a Pagan dome,
Or weeps a human soul,
The sacred fane reflects her light,
The soul to Christ is given ;
And where hung out the pall of night,
Now cluster beams of heaven.
Morning Star.

THE CHURCH OF CHRIST LOST.

I CONSIDER, said a Baptist minister to the Editor the other day, the church of Christ is not to be found on earth in her distinctive and united form, as revealed in the New Testament. It would greatly

rejoice my heart to behold such a body in full and constant operation, seeking the edification of itself in love, and the conversion of the world to Christ; but there is no public body on earth, of which I am aware, whose mind and character is an exact counterpart with that delineated by the Apostles of Jesus. The church of Christ is completely lost and swallowed up in the different sects by which we are surrounded!

Well, said I to this worthy friend, you are not the only one who has recently expressed this sentiment; but, still, you do not understand that the gates of hades have so far prevailed against Christ and his church, as to succeed in banishing Christianity from the earth?

Certainly not, was the reply.

Now suppose twenty, fifty, or a hundred persons in the place where you reside were to believe with all the heart that Jesus is the Christ, the Son of the living God—repent of their sinful state before him, and be determined to change it, by a baptism into the Father, Son, and Holy Spirit, for the remission of their sins, and subsequently to unite themselves together into one body to keep all the commandments of Jesus, both moral and positive, “doing justice, loving mercy, and walking humbly and gratefully before God”—or, in other words, “to continue steadfast in the Apostles’ doctrine, the fellowship, the breaking of bread, and in prayers,” would such a community of disciples be a church of Christ or not?

I believe it would; but where is it to be found?

Well, that is another matter; you have admitted the possibility of the thing, and that is all I wanted to know of at present. If I mistake not, you are an open communionist?

I am, said he.

Now let me ask you, When the Baptists, Independents, Methodists, Episcopalians, and Quakers, if they choose, all sit down together at the Lord’s table, you presiding over them at the time, would you consider such an assembly a church of Jesus Christ, or a synagogue of Satan?

Certainly not a synagogue of Satan! There are Christians among all the sects. But no person except those who have been baptized on a profession of repentance towards God, and faith in our Lord Jesus Christ, belong to our church. But believing, as we do, that baptism is not essential to salvation, we allow all these Christians to sit down with us at the Lord’s table if they think proper.

Allow me to ask, If none of the parties who thus commune with you, rented seats in your chapel, and had no money to give for other religious services, being as poor as Lazarus, would you advocate mixed communion with such? I do not impugn motives, all I wish to know is the fact. I may mention, that I was once intimately connected with a Baptist minister, who, for a number of years, was what we term a strict communionist. At length four Independents, who were wealthy, approved of his ministry, took sittings in the chapel, and were very liberal, consequently more pious than some of those who had been baptized. They wished to join the church—but this baptism, which you say is a non-essential, stood in the way. The minister, however, from that time, by some cause or other, became an *open* communionist! The sequel I must not pursue; but from that

day to the present I have diligently observed who those are that most strenuously plead for open communion. (See Luke vii. 30.) Certainly not the poor, the broken and contrite in spirit.

I have often said it, and again I repeat it, that in the primitive age during the life of the Apostles, no person was recognized as a Christian who had not believed the Gospel, repented of their sins, and been baptized in water into the name of the Father, the Son, and the Holy Spirit. All such had the remission of past sins, the Holy Spirit, free access to God in his Word, at a throne of grace, and at the Lord's table. The offering up of these persons, whether Jews or Gentiles, was most acceptable to God, seeing they had purified their souls by obeying the truth. No other persons were entitled to participate in these high and distinguished privileges. "God is a Spirit, and they who worship him must worship him in spirit and in truth." Oh, how much things are altered in our day! From whence does this arise? By what means has the present state of things been introduced? What interest can any one have in perpetuating them? Certainly not the glory of God nor the salvation of man.—ED.

SCRIPTURE DIFFICULTIES.—No. XV.

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thess. i. 5.

THE truly sincere are distressed by being taught from this verse that the "word only" is powerless and dead, and unless the Gospel from the mouth of the preacher, finds or meets in the hearts of the hearers, a special gift of divine power, the Holy Spirit and much assurance, such hearers remain unconverted and destitute of saving faith. Should any of them say, I have not experienced any of these inward motions and therefore fear I am not converted, he or she, is taught to pray—"Lord, send thy converting power into my heart; pour down thy Holy Spirit to convince me of sin, of righteousness, and of judgment; give me the full assurance of faith; Oh! give me to feel that I am thine." Also, to sing,

"Lord, 'tis thy work alone, and that divinely free;
Send down the Spirit of thy Son, to work this faith in me."

With many, however, the distress thus occasioned and thus expressed, is of so poetic and exciting a nature, that they are found unwilling to doubt its propriety, or to examine with candour the teachings by which it is produced. Now, dear reader, if this teaching from this verse is error; how great, because wide-spread, is that error; and how strong the admonition to take nothing for granted in religion, until indubitably proved by the Word of Truth.

We first ask, is there any declaration in Scripture that the Gospel word alone (if it can be alone) is a *dead letter*, and powerless? If we are candid our answer must be, "Not one, or those who so teach would long since have produced it." On the contrary, we are there assured that word "is living and powerful;" "able to make wise unto salvation:" that, in fact, the Gospel is itself divine power—"the power of God to salvation:" that for such as should believe on him *through his*

Apostles' word, the Lord Jesus prayed—and that by the same despised word all will be judged!

It is taken for granted that the Gospel proclamation would have done nothing had it come to the Thessalonians in "word only." This, however, is only inference and weak inference too. Inconclusive reasoners are always in extremes. With them, it is *all* or *none*. The accurate infer differently. "Without the power, &c., fewer persons might have been induced to give attention, and fewer persuaded by its truth. The word only, might thus have had *less* effect without being wholly ineffectual."

It is contended, that, in converting sinners all that men can do is to preach the "word," which, alone, is powerless and ineffectual: but if to meet the "word" from the preacher God puts his converting power, and the Holy Spirit's influence and divine assurance into the hearer's heart to prepare and dispose it for the reception of the "word," then, but not otherwise, conversion takes place. This is plausible and captivating, being mysterious. Man likes mystery because it seems depth of wisdom. Those, however, who seek truth, find it first of all necessary to ascertain the meaning and intention of divine words; and in this instance naturally ask, does the Apostle mean that the power, the Spirit, and the assurance, were *in the idolators* who heard, or *in the Apostles* who preached? "Our Gospel came—unto you—in power, in the Holy Spirit, and in much assurance." Now can we, by *any* construction, make the Apostle mean that his preaching met or found these in the ignorant Thessalonians? Every candid person answers we cannot. Do not the words plainly say, the Gospel went from the Apostles to the Thessalonians "in," or *clothed with* power, &c.? Each answers, "They do," just as plainly as when one says, "My letter of good news came to you, not open, but *in* a sealed envelope." It is thus conclusively ascertained that the power, the Holy Spirit, and the assurance, were then not in the ignorant and idolatrous hearers, but in and with the Apostles, clothing the words of their Gospel with divine manifestations and heavenly authority.

We can now be at no loss to understand, that the power, the Holy Spirit, and the assurance, were soul-satisfying credentials and divine testimonials given by the Heavenly Father to his messengers and their message, consisting in "signs and wonders, and divers miracles (powers) and gifts of the Holy Spirit, according to his own will," confirming their word by amazing supernatural attestations, and through such "mighty signs and wonders by the power of the Spirit of God," making even Gentiles "obedient in word and deed." The Apostles' preaching was not so eminently successful in consequence of splendid talents, or the eloquently "enticing words of human wisdom," but "by demonstration of the Spirit," by which they spake, "and of power," in the miracles they wrought, and of much assurance in the undaunted boldness displayed, and the divine authority manifested in their words and works.

The happy effects of the Apostles' Gospel, thus preached and confirmed to the Thessalonians, were—They *received* the heaven accredited tidings, not as being the words of men, but (as they truly are) the words of God; they *turned* from idols to God; they *became*

imitators of the Lord Jesus and his Apostles; they waited for the Son of God from heaven; from them *sounded out* the Word of the Lord to other Gentiles; they became *examples* in works of faith, labours of love, and patience of hope; and they had the happiness of *knowing* their "election of God."

"Blessed are they who having not seen, yet have believed." J. D.

"I AM THAT I AM."

Who ever conceived a more beautiful illustration of this sublime text than the following by Bishop Beveridge:—

He doth not say, *I am* their light, their guide, their strength, or tower, but only "*I am that I am.*" He sets his hand as it were to a blank that his people may write under it what they please, that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* all riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make men happy, that *I am*.

ROME'S CONFESSION THAT SHE HAS NO SACRAMENTS!!

"* * * Seeing he (Christ) has ordained these determined actions, which we call sacraments, and no other, as the means of bestowing his grace on man—by these alone and no other can we obtain it. Hence, it follows, that no power upon earth can change what was ordained by Jesus Christ in the outward forms of the sacraments, without destroying them entirely; for if any change be made in what he ordained to be done, it is no more the same form to which his grace was annexed; and consequently ceases to be a sacrament at all."—Hay's *Sincere Christian*, Vol. i. p. 368—Derby, 1843.

CHRIST instituted "*immersion*," according to the above. Can that baptism be valid in which there is no immersion? Again, our Lord in the "*kingly repast*" (Gr.) instituted bread and wine to be received by the church in remembrance of him. Then *the withholding of the wine*, must, according to this priest's own showing, deprive his church of this ordinance also!!

A NEW SECT ORGANIZED.

THE fanatical followers of elder William Miller, whose central idea in the beginning was, that the world would be burned up in 1843, after having failed in this and several subsequent calculations, have at last

held a convention in the city of Albany and adopted a creed; recommended the district organization of churches; ordained some five or more preachers; chosen a name, "Adventists," and regularly organized themselves into a sect; and all this in the face of an official disclaimer put forth a few years since, of any intention to form a party! Mr. Miller himself presided at the convention! If the world is not destroyed in accordance with their predictions, they have at least succeeded in forming a party—the highest ambition of many half-cracked geniuses in this day, who at least subserve the purpose of demonstrating the gullibility of poor human nature. Perhaps these results of the extreme tendency of the age to maddened ultraism, may in the end produce soberness of thought and action.—*Christian Intelligencer*.

A SURVEY OF THE WORLD.

By a very slight effort of the imagination, we can cause the hosts of evil to pass before us; and what a spectacle to behold! First come the Jews, out of all nations under heaven, each with a veil over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, and embraces an image or an amulet instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern sea, Egypt and Northern Africa, the inhabitants of the largest and the fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific, fresh from the scalp-dance, the conubial feast, or the worship of the snake-god. Next, the selfish Chinese, one third of the species; in appearance all idolators; in reality all atheists—a world of atheists—to whom all truth is a fable, and all virtue a mystery. Last comes India; the nations of Southern Asia, and the many islands of the Eastern sea, a thousand tribes, including infanticides, cannibals—and the offerers of human blood, dragging their idol gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kallee, who has given one half of the human race to be slaughtered for her honour. Oh, God! and is this thy world! Are these thy creatures! Where is thy church? Oh, righteous Father! the world hath not known thee; and thy church appointed to declare thee, hath neglected to fulfil her trust! Christians, did you count their numbers as they passed? Six hundred millions at least. Go and testify this faithful saying, *Christ has come to save them*. HARRIS.

GUILT upon the conscience will make a feather-bed hard; but peace of mind will make a straw bed soft and easy.

ITEMS OF NEWS, STATISTICS, &c.

From letters received during the past month, we learn that some of the congregations are making progress, both in number and in moral standing before the world—consequently much of the prejudice formerly in existence in these places is dying away—while others appear to be stationary, not exerting that salutary influence which the truth is calculated to do when brought into full operation. Brethren, “let us not love in word and in tongue, but in deed and in truth.”—E.D.

OLD MILLS.

July 17th, 1845.

I TAKE this early opportunity of informing you that a letter has been received from brother Corrie, of New York, in which he says, “brother Reid has arrived safe, with all his family, and much improved in health. We had the pleasure of hearing him deliver two discourses.” Not having seen the letter, I cannot give you any more information.

We are much grieved that the general plan of co-operation has been given up.

A. HUTCHISON.

AUCHTERMUCHTY.

June 11th, 1845.

We had two immersions last week, and the congregation is in peace. In the evening of last first day we had a proclamation by our brother D. Lawson, of Newburgh: subject—salvation by operative faith.

GLASGOW.

June 19th, 1845.

I WRITE to say that you will oblige us by noticing, in the next *Messenger*, that the brethren here will meet next Lord's day, and henceforward, in the *Rechabite Hall, Ingham street*. A few weeks ago, a man and his wife, being the household, and another young man with them, were introduced by us into the kingdom of Messiah. About the same time, also, an intelligent female, who had slipped from the Presbyterians to the Independents, thence to the Plymouth Brethren, left all these *isms* and united with us. We have also had one or two brethren from congregations in the country, who, having come to reside in Glasgow, have added to our number. On the other hand, as in every city such as this, where the population is fluctuating, a few have left for other places. Still our numbers are on the increase, and harmony and peace prevail amongst us.

GRANTHAM.

July 4th, 1845.

SIR.—The *Evangelical Magazine* of this month, in an account of the great Protestant movement in Germany, speaking of the creed of the newly established “*German Catholic Churches*,” says, “These churches distinctly recognize, as the result of an act of their general assembly, the *exclusive* authority of the Word of God, renounce the primacy of the Pope, auricular confession, the constrained celibacy of the clergy, invocation of saints, the worship of images and relics, indulgences, prescribed fasts and pilgrimages. They also distinctly recognize entire liberty of conscience, maintaining only two sacraments, and contending earnestly for good works as evidences of faith in Christ and love to him. The strictly theological part of their declaration of faith and order is but scanty; it is as follows: ‘I believe in God the Father, who, by his Almighty Word, created the world, and rules it with equity, wisdom, and love. I believe in Jesus Christ our Lord and Saviour. I believe in the Holy Ghost; in a holy, universal Christian church; in the forgiveness of sins, and in life everlasting.’ [Now for *Evangelical sectarianism*] We could have greatly wished to have found something in their creed, as they have chosen to announce one, upon the *depravity of man*, the *Deity of Christ*, his *atonement*, the *necessity of renewing grace*, and the *justification of the sinner by faith in the righteousness of the Lord Jesus*,” &c.

I am truly amazed! But I will forbear comment. What think you, sir, to this?

“AN OCCASIONAL READER.”

[To the question asked, “*What think you, sir, to this?*” we reply, no stream can be expected to rise higher than the fountain from which it emanates. *Evangelical sectarianism*, as a whole, must remain the same. Some few have, and others will reform, both in theory and practice. These may change, but the system never!—E.D.]

GOOD NEWS—THIRTY-FOUR
CONVERTS.

THE people of God every where have of late had to deplore the small number of accessions made to the churches by conversion. Without attempting to account for this it may not be unseasonable to remind our readers that the sun does not always shine; Phœbus does not always tune his lyre. In religion as well as nature we have seed time and harvest, the alternations of reaping and sowing, the vicissitudes of rain and sunshine. And those who enter into other men's labours may in another year prove to us that we have not been sowing broadcast the seed of the kingdom in vain. "One soweth and another reapeth. I have sent you to reap that on which you have bestowed no labour. Others have laboured, and you have entered into their labours."

Such are the beautiful sayings of the great Lord of the harvest. The following good news is from Carthage, Ohio, our place of residence during the last twelve years, where also we were permitted to see during that period some thousands introduced into the kingdom of God.

June 14, 1845.

BROTHER SCOTT.—Permit me to introduce to your acquaintance brother Bennet. He has been with us during the last few weeks preaching the Gospel to the people in this vicinity. Great success has crowned his labours. The meeting was an excellent one. The brethren have been greatly refreshed; some were reclaimed; thirty-four have been added to the church; and the souls of many have been made glad. You were frequently remembered during the meeting.—*Protestant Unionist*.

STATISTICS, &c.

STATISTICS OF METHODISM.—The Wesleyan Methodist Almanac gives the statistics of the denomination as follows:—The Methodist Episcopal church in the United States has four thousand two hundred and fifty-two travelling preachers, and one million, one hundred and seventy-one thousand, three hundred and fifty-six members. The English Wesleyan Methodists, one thousand three hundred and thirty-two travelling preachers, and four hundred and thirty-six thousand, one hundred and nine members. The Irish Wesleyan Methodists, one hundred and twenty-five travelling preachers, and twenty-eight thousand, four hundred and nine members. The Wesleyan Methodists in Canada, one hundred and thirty travelling preachers, and twenty-three thousand, seven hundred and forty members.

ROMAN CATHOLICS IN THE UNITED STATES.—The following facts are from the *Catholic Cabinet*:—There are in the United States twenty-one Roman Catholic dioceses; twenty-six bishops; seven hundred and one priests, of whom five hundred and eight are seculars, one hundred and three are Jesuits, thirty Lazarists, twenty-five redemptionists, twelve Dominicans, eight Augustians, and fifteen are of other orders; thirty-five religious brothers not of the priesthood; one thousand one hundred and forty-three religious sisters, of sixteen different orders; six hundred and seventy-five churches; twenty-two ecclesiastical seminaries; and fifteen colleges; besides numerous schools and academies.

THE JESUITS.—The organ of the high church party in France *L'Univers*, boasts that the society of the Jesuits is, at the present moment, more flourishing than at any former period, and that their number throughout Europe and especially in France, has increased within the last year to an extraordinary extent. From a census taken in March last, there were upwards of one thousand more Jesuits in France than all the corresponding period of the preceding year.

JEWS IN NEW ORLEANS.—There are five hundred Jews in New Orleans, of all trades and professions, of whom, it is said, not one has ever been convicted of a capital offence, not one can be found in the penitentiary, and it is very rarely that one has been in prison or in the charitable hospital, or has one ever been buried at the public expense in the "Potter's Field." They have a benevolent society that makes provision for the sick and the destitute, and for the interment

of their dead in their own burying-ground. In these respects they set an example which might be followed by many Christian churches with advantage. It is said that they are a reading people, and are disposed to examine the New Testament, having purchased a number of copies for that purpose.

STATISTICS OF NEWSPAPERS.—Upon every Saturday evening, there are collected in London, by omnibuses specially employed for that purpose, from the offices of the various publishers and newsvenders, not fewer than twenty thousand newspapers. By the mail-carts from the branch offices at Lombard-street, Charing Cross, Old Cavendish-street, the Borough, and numerous receiving-houses, twenty-six thousand, and five hundred; by the letter-carriers, while ringing bells in the street, seven thousand; at the window of the portico of the chief office in St. Martin's-le-Grand, before six o'clock, a.m. (the hour at which the box closes), forty-five thousand; after that hour, until half-past seven, a.m. one thousand five hundred; with which one halfpenny each is charged as a "late fee." The duty in the newspaper office commences on Saturday evening at a quarter to five o'clock. In the performance of this duty upwards of three hundred men are employed. One thousand five hundred late papers per night, at one halfpenny each, which is about the average throughout the year, gives £937 10s. per annum for late fees alone, the whole of which sum is now paid to the credit account of the revenue, no part of the proceeds been now allowed, as heretofore, as an emolument to the inspector of letter carriers. The total number of newspapers passing through the office on Saturday night alone, from the sources above enumerated, is not less than one hundred thousand. Taking into account the number despatched by morning mails, and passing through London daily, the average per week may be fairly set down at six hundred thousand; which number being multiplied by fifty-two, gives, as passing through the General Post Office in the metropolis alone, the astonishing number of thirty-one million and two hundred thousand newspapers annually.—*Times*.

STEAM POWER.—A pint of water may be evaporated by two ounces of coal. In its evaporation it swells into two hundred and sixteen gallons of steam, with a mechanical force sufficient to raise a weight of thirty-seven tons to a foot high.

OBITUARY.

An aged and very able man has fallen asleep in Christ, Daniel Bryan, senior. He died at the residence of his son Joseph Bryan, in Fayette county in the evening of the 28th of February, eighty-seven years of age. He was born in 1758, and took part in our revolutionary struggle. He emigrated to Kentucky about sixty years past, and being the nephew of Daniel Boone was thoroughly acquainted with him and all that belongs to the early settlement of our state. About two years previous to his death, he was requested by some gentleman residing in the north, who was about to write a history of Kentucky, to furnish him with all the facts in his possession in relation to his uncle Daniel Boone and his connexion with the early settlement of this state, which he did, and so special was his knowledge of the first emigrants, that he could give the name of the first female who came to Kentucky; the time and place where and when the first infant was born; and also the building of the first log cabin.

Brother Bryan had also been connected with the church for more than forty years, and for the last nineteen with the disciples of Christ at Providence, in this county. But few men had a clearer head and a more philosophical mind, than he had. He delighted very much to read and converse upon the evidences in proof of the Christian religion. He was always calm and self-possessed, and even at the approach of death, with full confidence in the Lord his Redeemer, he met the monster without any evidence of alarm and agitation. He is gone to reap his reward,

"Time is winging us away
To our eternal home."

Christian Journal.

STANZAS TO AN UNKNOWN.

Who art thou, youth? Within thy speaking eye
 Something there is which draws me to thy side;
 I saw it glance, oh! how expressively!
 But it was not the withering glance of pride;
 No! 'twas the genius modesty would hide,
 But could not, beamed! I felt this soul of mine
 Just then—as if mysteriously allied,
 Or longing in those deep dark eyes to shine—
 Mingling itself awhile ineffably with thine!

Sweet child of hope! as yet thy years are few;
 The world, this little world before thee lies,
 And thou must shortly tread its paths to view
 And feel its littleness! But thou wilt rise
 Above its sorrows, ev'n as the eagle flies
 Above the tangled forest, seeing life
 As real life is, stript of its disguise—
 A summer fair, where vanities are rife,
 And often, too, a dim and feverish scene of strife!

Scarce launched, thy bark is, on this troubled stream,
 And these things yet are hidden! Now to thee
 Perchance existence glideth like a dream;
 But other thoughts ere long shall come and be
 The tyrants of thy soul, to make her free!
 And earth will float before her vision, even
 As a light bubble on the mighty sea
 Of universal matter, whose dull leaven
 Impedes her freedom here, to make her long for heaven!

Yes, such are ever weary soon below!
 And did not virtue shed a radiance o'er
 Their exit, purer, brighter than the glow
 Of sunset on the Andalusian shore;
 And did they not, when living with us, pour
 A portion of their spirit forth, to bind
 Us to their memory, we might deplore
 Such absence, as if none would ever find
 The prophet's mantle fall'n, or wear it for mankind!

For thee, O child! perchance my hopes have risen
 Beyond thy destiny; but having found
 A beauteous spirit in its earthly prison,
 I feel a strange delight, and turn not round
 In faithless hesitation now to sound
 The deep things of the future! Yet 'tis well
 To feel humanity, and learn to bound
 Even these, our aspirations, and to quell
 Their strength of pride by all experience has to tell.

May heaven, high heaven, protect thy tender youth,
 And breathe around thee still its holiest air
 Of love and friendship, purity and truth!
 Oh! may thy ripening age, delighted, share
 The fullest influence of its fostering care!
 Though earth fling proudest honours on thy name,
 Yet have no hope of thine abiding there;
 Aspire to things above, leave earth thy fame,
 And let thy spirit soar to Him from whom it came.

J. M.

THE
CHRISTIAN MESSENGER
AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. V.	SEPTEMBER, 1845.	VOL. I.
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ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. V.

THE fifth chapter of Genesis being read, on Wednesday morning all the household being present, Olympas continued his instructions in the following manner:—

Olympas. Here, in the compass of a few periods, we have the book or record of the generations or descendants of Adam for one thousand six hundred and fifty-six years—from the creation down to the birth of Shem, Ham, and Japheth. Now although this appears to us rather a barren subject, being a mere record of births and deaths and the intervals between them, when properly considered, it becomes a very useful and edifying section of Sacred Scripture, and a fruitful source of many religious sentiments and emotions. Let us, therefore, examine it with care. Tell me, Susan, which branch of Adam's family is written in this chapter?

Susan. Abel's: for we had Cain's yesterday.

Olympas. Was not Abel killed by his brother; and having no account of his marriage or his offspring, how can we regard this chapter as containing an account of his branch of Adam's family?

Susan. Seth was born to fill Abel's place.

Olympas. Yes, I taught you to consider the name and reputation of the protomartyr as preserved in Seth's person and family, inasmuch as Eve said, "God has appointed me *another seed instead of Abel* whom Cain slew." In these words our mother Eve shows her faith

in the first promise that "her seed should bruise the serpent's head." She looked for the promise through Abel, and not through the wicked Cain; and seeing him slain for his faith, she received *Seth* in the faith that God through him would fulfil all that she expected through the righteous Abel. Her confidence was not vain: for the only lineage of Messiah on earth, in fact or in form, is found in the line of Seth.

Olympas. What, Henry, did I tell you means the name *Seth*?

Henry. "THE APPOINTED."

Olympas. The name itself, then, indicates what was in the mind and expectation of Eve. This was the person appointed to fill up the promise which she had expected through Abel. Repeat, William, the names of the sons of Adam and Eve in this line down to the flood, as given in this chapter.

William. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

Olympas. What came of the other descendants of these families? For example: Had Seth no son but Enos, and Enos no son but Cainan? &c.

William. It is not only presumable, but certain that they had. But as you told us, the Bible is formed on the plan of giving the history of only one family from Adam to Jesus of Nazareth; and only so much of every other family is given as is necessary to present this one fairly before us.

Olympas. Very true. Cain's family all perished in the deluge, as did all Seth's offspring save Noah and his family. We have, therefore, only the ancestry of our Lord through ten generations in this chapter. How old, James, was Adam when Seth was born?

James. One hundred and thirty years.

Olympas. How old, Susan, was Adam when he died?

Susan. Nine hundred and thirty.

Olympas. Who of all the antediluvians attained the greatest age?

James. Methuselah lived to be nine hundred and sixty-nine.

Olympas. Tell me, Reuben, in what year of the world did he die?

Reuben. He died in the year 1656, just before the flood.

Olympas. He must then have lived a long time cotemporary with Adam, and no doubt often conversed with the father of all mankind. Explain to us, Reuben, how long Methuselah may have conversed with Adam.

Reuben. Seth was born in the year of Adam 130; Enos, in the year 295; Cainan, in the year 325; Mahalaleel, in the year 395; Jared, in the year 460; Enoch, in the year 632; and Methuselah in the year 687; which sum taken from nine hundred and thirty, the whole age of Adam, leaves two hundred and forty-three years in which they lived and may have conversed together. This may again be shown by subtracting nine hundred and sixty-nine from one thousand six hundred and fifty-six; that is, the whole life of Methuselah from the whole period before the flood, which leaves six hundred and eighty-seven for the nativity of Methuselah two hundred and forty-three years before the death of Adam.

Olympas. So then all the experience of Adam was communicated to Noah and his three sons by one person. For if Noah was five

hundred years old at the deluge, and Shem ninety-eight, as we are informed, then the entire history of all time reached Shem, Ham, and Japheth, by one person; corroborated, indeed, by innumerable vouchers. For when we say one person, we do not mean one witness; but that one person only was necessary, because he that for two hundred and forty-three years talked with Adam, talked with Noah five hundred years; with Shem, ninety-eight; with Ham, one hundred; and with Japheth, at least one hundred and two years. But he conversed with many others of his own ancestors and descendants besides these, and they with one another; so that the true faith and the true history of all time were most carefully and safely kept to the deluge by a few chosen spirits. Who, Susan, was the father of Methuselah?

Susan. Enoch, who was translated.

Olympas. What mean you by translation, James?

James. To be translated is to be carried from one world or place to another. Enoch did not die, but his body was carried up into heaven.

Olympas. Can you, Edward, name any allusion to this subject in the New Testament explanatory of it?

Edward. Paul says to the Hebrews, chap. xi. "By faith Enoch was translated that he might not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God."

Olympas. This translation of Enoch is a truly grand and important event, and must be well understood by you all. He was taken up into heaven, body, soul, and spirit, without sickness or death, as you understand it, Edward?

Edward. I suppose he was *changed* some way before he entered heaven; inasmuch as Paul says, "Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption." Enoch, then, must have been changed in a moment, as will be all that are alive at the coming of the Lord. "They shall be caught up into the clouds," as Enoch was translated to heaven without the sensation of death.

Olympas. The translation of Enoch is a whole volume in itself. It was a gospel and a revelation of a future and happy life to those who had honesty and capacity to consider it well. It must have been a soul-absorbing and thrilling question, *Whither went Enoch?* Do you think, Edward, there was any search made for him?

Edward. They certainly made search for him, as it is affirmed that "he was not found." Had they not looked for him, they could not have said this.

Olympas. Do you, Edward, remember a similar search for a Prophet that was lost?

Edward. It is said, I believe, that they searched three days for Elijah after God had taken him up in a whirlwind into heaven.

Olympas. True: and the Spirit, or wind, from the Lord, "suddenly caught away Philip the evangelist;" but "he *was found* at Azotus." Enoch was not found, because God had translated him. But you have not told us, Edward, how the translation of Enoch demonstrated a future and a happy life.

Edward. The character that was translated imports future happiness: for if "walking with God" and being "perfect" are the ways of blessedness, surely one pre-eminent in these, snatched away from earth to heaven, fully indicates a state of blessedness consequent upon removal from these coasts of mortality.

Olympas. Be it granted, then I ask at what time did this event transpire—before or after the death of Seth, Abel's substitute?

Edward. Before the death of Seth. Enoch was born in the year of Adam 622, and died in the year of the world 987, fifty-five years before Seth died; for all the days of Seth, born in the year 130, were nine hundred and twelve.

Olympas. This is the point to which I have been leading your attention. The translation of Enoch happened so early as that all the sons of Adam in our Lord's ancestry had the advantage of it. On the sacred page, so far as written document goes, the first man that left this world was slain—the second died—the third was translated. Murder, death, and translation, follow close in the succession of history, if not in actual fact—in these three good men, Abel, Adam, and Enoch.

Olympas. What, Reuben, was the profession or calling of Enoch?

Reuben. Enoch was a Prophet and a saint. He "walked with God," and it is said "he prophesied." He was a preacher and a saint.

Olympas. Do we know any thing about the sermons of Enoch?

Reuben. Jude alludes to the book of Enoch; at least he says that Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord comes with his myriads of holy angels to pass sentence upon all, and to convict all the ungodly among them of all their deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him."

Olympas. From this sermon or text of Enoch how many distinct subjects of revelation are intimated, Eliza?

Eliza. The coming of the Lord; the existence of myriads of holy angels; the providence and supervision of God; human responsibility; a general judgment; and the punishment of the wicked. If each of these may be regarded as a distinct topic, then there were some six or seven very fundamental matters revealed and taught ever since the fall of man.

Olympas. If to the altar, the priest, the sacrifice, the sabbath, we add that knowledge of the principles of general piety and morality which enabled Enoch to walk with God, and to be perfect in his generation; I say, if to these we add his teachings, much more light and knowledge of the being and perfections of God—of his creation, providence, and redemption—the principles of righteousness and piety—of future rewards and punishments—was communicated and possessed in the first ages of the world, than many now seem to imagine. Of all which the translation of Enoch was a seal and confirmation difficult fully to appreciate. Tell me, Thomas Dilworth, what think you would be the most likely train of reflections to which such an event would give rise?

Thomas. That man is predestined to live again; at least susceptible

of a new life in some other world than this. That the transition from this state to that is rapid and direct, and that the virtuous and morally excellent will, on quitting these confines of morality, be admitted into the presence of the Lord; for it is implied that God took Enoch to himself.

Olympas. Is it then presumable that Abel, Enoch, and Adam, who died in faith, were all taken to the Lord?

Thomas. Being all the children of men and the sons of God, I know no reason nor Scripture that forbids the idea of their all going to one place.

Olympas. Paul says, "Absent from the body, and present with the Lord." But as Enoch was not absent from the body, could he be present with the Lord in the same sense as Abel?

Thomas. The ten thousand angels of whom Enoch preached were present with the Lord. But while in the presence of the Lord there is fulness of joy, there are many ways of being in his presence. We in this family are all in your presence at this time; yet we are not all standing in the same relations, nor performing the same services. I think that Gabriel, Enoch, and Abel, are equally in the presence of God, though not sustaining the same rank, nor performing the same services; and though all happy in the ratio of their several capacities, yet differing in these as much as we do who now surround your fire-side and enjoy the light of your countenance and instructions.

Olympas. I believe, Thomas, your views are substantially correct and Scriptural; for Elijah who was translated, and Moses that died and was buried, appear in the same company, performing the same mission on Mount Tabor; while Peter, James, and John, enjoyed their company and heard their communications with each other and the Lord, while conversing about his death at Jerusalem, then soon to happen.

Thomas. It was your remarks on that scene and on 2 Cor. v. 1—5, that led me to these views and conclusions concerning the righteous dead. But may I ask, for instruction, what difference was there in the character of Abel, Enoch, and Noah, that should have occasioned such a difference in their end? Abel was slain, Enoch translated, and Noah died, and yet all were *perfect* in their generation? You say there are no degrees in perfection; and why this difference?

Olympas. But, Edward, are we agreed that these three were all equally excellent persons?

Edward. Paul says, By *faith* Abel offered—by *faith* Enoch was translated—and by *faith* Noah prepared an ark. They all walked by *faith*.

Olympas. Still others as well as these walked by *faith*, who were in moral excellence much their inferiors—such as Samson, Barak, Gideon, &c.

Edward. But more is said of Abel, Enoch, and Noah, than of those three; for Abel obtained witness that he was *righteous*. Noah was declared to be *perfect*, and Enoch *walked with God*. Now it would appear that they were equally perfect men: for if God said in fact that Abel was *righteous*, and Noah *perfect*, and Enoch *walked with Him*; they were doubtless of equal moral worth, differing only in times, circumstances, and things purely accidental.

Olympas. So let it be. It will then follow that the wise and benevolent ends of the father of all required that Abel should be a martyr—that Enoch should carry his own body into heaven—and that Noah should be the saviour of a world. The universe required these three distinct services; while the three servants having done their work, were equally acceptable to God—equally perfect in their generation and circumstances—and are now equally, though diversely, blessed in the presence chamber of the King the Lord of hosts. "One star differeth from another star in glory;" while all are stars in the same heavens, made of the same matter, and serving the same God. Eliza, was not Enoch a *Prophet*?

Eliza. So Jude would intimate: for he says, "Enoch the seventh from Adam prophesied."

Olympas. Of what, Eliza, did he especially prophesy?

Eliza. Of the coming of the Lord with his angels to judge the world and to avenge his enemies.

Olympas. It is, then, indubitable that the doctrine of a future life, the consummation of all things—the doctrine of the origin and destiny of man, was taught from the earliest ages of the world. The translation of Enoch was a demonstration of its truth, and a confirmation of its certainty vouchsafed to all the renowned fathers of mankind before the death of Seth the immediate son of Adam. Did not I request you, Reuben, on a former occasion, to trace the history of tradition, and from the Bible to determine through how many hands the knowledge possessed by the ancients was communicated to Moses?

Reuben. You did, sir. And from the tabular view which I have completed on this subject, I find that all the knowledge, natural and supernatural, which man enjoyed in the first two thousand years of the world, came to Isaac *through but two persons*. Indeed, I have satisfied myself that all nations had one common fountain of knowledge, and that one universal tradition obtained through Methuselah and Shem.

Olympas. This is both curious and edifying; but we must defer the farther investigation of this subject till the evening. A. C.

THE SPIRIT OF CHRIST.

How mild, how benevolent and beautiful that Spirit, as displayed in the life and character of the Son of God! How zealous for truth, and yet how forbearing to the errors and mental defects of others! How fearless in the exposure of hypocrisy and vice, and yet how gentle and forgiving to the sinner! How prompt to vindicate the right, and yet how meek to endure the worst wrongs inflicted upon himself! How lofty in piety and austere in morals, and yet how practically benevolent, compassionating and relieving the hungry, the sick, the bereaved, the victims of all human ills! It is refreshing to turn away from the selfishness, the pride, the vindictiveness and hard-heartedness so universal in the world, and contemplate that Divine Spirit of all purity and grace. And it is consoling to reflect, that notwithstanding the representations of the Christian religion offered to

us by designing and mistaken men, often making it to consist in mere formality or orthodoxy of opinion, without either the love of God or man—practically and essentially it consists in the possession and manifestation of the Spirit of Christ; and that "If any man have not the Spirit of Christ he is none of his." F.

CHURCH ORGANIZATION.

MUCH has been written, a great deal said, and a little done, on the whole subject of Christian organization. But there is a growing interest in the subject manifested, and there is a growing need felt for a more Scriptural and efficient organization and co-operation. The brethren are generally looking more attentively upon the developments in society, and upon the suggestions and precepts found in the Sacred Writings on the whole subject of the Christian polity. And as they read, and observe, and reflect upon what is passing in the church and in the world, the more imperious appear to be the calls upon them for decisive action on the premises.

A meeting was held in Steubenville, Ohio, in October last, pursuant to a request of the churches in this portion of Western Virginia, and in some parts of Ohio, for the purpose of a free exchange of views on the subjects of church organization, church edification, and church co-operation. There were persons present from a number of churches, and various propositions discussed. At the conclusion of the meeting a committee of five persons was appointed to draft and report some propositions meet for the consideration of a more general meeting, to be held in Wellsburg on the 26th of December last. That meeting also took place; at which, owing to the season, not many churches were present. The propositions were, however, presented and discussed at considerable length, and again referred to the same committee to be reconsidered, reported, and published, with a reference to another meeting to be held in Wellsburg, commencing on the Wednesday before the first day of April next, at eleven o'clock, a. m.

At none of these meetings was it proposed to do any thing more than to bring the subject before our brethren in a way favourable to the concentration of thought, and to the acquisition of light upon it. Our views of the Christian institution permit nothing more than this. No individual or set of individuals has any authority to dictate to their brethren, or enforce upon them any views or rules of action on any subject connected with their spiritual relations to the Lord and to one another. They may prudentially consider and recommend to the consideration, and to the adoption or rejection of the brotherhood, any matters or measures supposed expedient to their edification and comfort, or to the advancement and prosperity of the cause; but farther than this they cannot go. In these matters they have just the same liberties and powers that an evangelist has in preaching the Word. He presents his views, his reasons, and his exhortations to the community to be voluntarily received or rejected by them as every one pleases. But so soon as the people agree to act by any rules, they oblige themselves to act according to them; because they have, on conviction of

their truth or expediency, adopted them. If, then, they prefer disorder to order, no general organization to a general organization; if they can prefer what now is, to any thing that can be substituted for it, of course they must have it. But in the one case they assume just as much as in the other. They say, "We will not change," or they say, "We will change." The *will* in the one case is as authoritative, legislative, and final as in the other. Let no one, then, imagine that he is not as dictatorial and authoritative in doing wrong as in doing right—as dictatorial and self-willed in holding on to the present system, as he would be in insisting upon a new, and, in his judgment, a better one. I make this observation because I have frequently remarked how arbitrarily and tyrannically sometimes men act when they suppose themselves paragons of liberality, generosity, and the love of freedom. I have found sometimes the greatest tyrants amongst those who boast of the greatest republican liberality. Democrats will sometimes refuse any commercial intercourse with Whigs, and Whigs with Democrats, because of their tenets. I heard the other day of two or three Christians who gave up the reading of some religious books, not because of any thing in the books which they read, but because they were edited by those who expressed political predilections different from their own.

I know some religious Democrats who oppose all officers in the church except *pro tempore* officers, lest they should become arbitrary or self-willed. And yet it would be difficult to find in a hundred bishops any one so self-willed and so headstrong as themselves. But of this we may speak more at length at a more convenient season. Meantime we submit the following draft of propositions not as rules or resolutions obligatory on any one, but for the sake of arresting attention to the subject, and of eliciting discussion, and light upon it. While I may accord with the most of them, as did the committees which considered them, I would not bind them upon myself nor upon any one else, farther than we may voluntarily choose to be governed by them either as matters of expediency or as expressions of the Divine will.

Of these propositions a good number are merely preparatory to, or illustrative or corroborative of, those which directly bear upon the subject on hand. Some of them but resemble the preamble to an important resolution, and are merely necessary to connect the main points with a general view of the whole system to which they belong. They are all open to discussion, and rather resemble a *project* offered for deliberation than any system of resolutions or propositions to be adopted either as matters of expediency or of moral obligation. So that no one is to be esteemed or repudiated simply on the ground of his adoption or reprobation of them. We shall, until the meeting proposed, thankfully receive any remarks, amendments, or substitutes, which any one in good faith may offer, and will cheerfully lay them before our readers.

A. CAMPBELL.

INTRODUCTORY PROPOSITIONS.

1. The human family has, since the days of Cain and Abel, been divided into two parties of opposite views, sentiments, and actions, essentially unlike each other.

2. These parties have been distinguished from each other by different names, indicative of those views, sentiments, and actions; such as "the righteous and the wicked," "the just and the unjust," "the good and the bad," "the sons of light and of darkness," "the children of God and the children of the Wicked One," &c.

3. Although existing under different administrations of light and mercy, sometimes called dispensations or institutions of religion, these two parties have not been more distinguished in name than in reality; the good having always been men of faith, of piety, and of humanity; the bad, men of unbelief, impiety, and inhumanity.

4. The three grand points of contrast between these two great parties are flesh and spirit, holiness and unholiness, righteousness and unrighteousness. Of these the first on each side is the parent or the cause of the other two. **FLESH** is the parent or the cause of impiety, or unholiness—of inhumanity, or unrighteousness: and **SPIRIT**, of piety, or holiness—of humanity, or righteousness.

5. *Faith*, then, is the one immutable principle, whose immediate results are piety and humanity, which, under all dispensations—Patriarchal, Jewish, and Christian—has distinguished one party; while unbelief, or the negative of this principle, whose immediate results are impiety and inhumanity, has always distinguished the other party.

6. The only changes, then, which dispensations or administrations have made, either affecting the one central principle of each of these parties or its operations, are fully set forth under the terms *testimony* and *law*: testimony being the measure of faith—and law of obedience.

7. The difference, then, between the present dispensation and the two antecedent dispensations, is not in the principle of faith, nor in the strength and power of faith; but in the *comprehension* of faith. Nor is it in the principle or power of piety and humanity; but in the comprehension of piety and humanity. Christians have more testimony, more law, more motive, and therefore have a more comprehensive faith, piety, and humanity, than Abel, Enoch, Noah, Abraham, or David; while those sons of faith may have had a more vigorous faith, piety, and humanity, than any of the present race of Christians. Still the superlative of faith, piety, and humanity, including both vigour and comprehension, have been found under the present or Christian dispensation of righteousness and mercy.

These things premised, we now proceed to the statement of those propositions indicative of the basis of church organization, edification, and co-operation.

ORGANIZATION.

1. The Christian brotherhood or community is set forth under the figure of a body, a family, a nation, or kingdom. Under all these figures Christ is the head, and his people are his body, his family, his kingdom. They, indeed, are not contemplated without him, nor he without them, under any figure. He is always one of them, as well as over them, under God, as Mediator between them and his Father. The church is, indeed, so identified with Christ as his body, that Paul once calls the church *Christ*. His words are: "As all the members

of one body, though many, are one body; so also is Christ." 1 Cor. xii. 12. He also calls the church his *fulness*. "His body the church the fulness of him that filleth all in all." Eph. i. 23. So that, as he again says, "We, being many, are one body in Christ, and every one members one of another." Rom. xii. 5. "But now are they many members, yet but one body." "Now ye are the body of Christ, and members in particular." 1 Cor. xii. 20, 27. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 21. "There is one body and one Spirit, even as you are called in one hope of your calling." Eph. iv. 4. &c. &c. All, then, who are of the one faith, under the one Lord, and subjects of the one baptism, animated by the one Spirit and hope, make but one body or church.

2. This body of Christ, composed of all possessed of the same faith, piety, and humanity, so far as it is found at any one time existing on this earth, is composed of many communities or congregations, each of which is in itself and to the members of which it is composed, a miniature or individual representation of the whole body or church of Christ in the world. Such were the churches of Christ in Judea, the churches of Asia, of Galatia, Macedonia, and indeed all the churches of the Gentiles.

3. The first community of this sort was that formed in Jerusalem. Christ himself had gathered disciples and separated them from the world. Of these, one hundred and twenty were assembled in Jerusalem, waiting for the Spirit. When it came, thousands believed, were baptized, and *added* to the original society of devoted followers of the Lord. Acts i. and ii. In Samaria, by the labours of a single evangelist, another community was gathered. He preached the Gospel, or the things concerning the person and kingdom of the Lord, to them. Many of them believed, were baptized, and united as a distinct community from that in Jerusalem. Thus other churches in Judea and Samaria arose. In Antioch, Iconium, Lystra, Derbe, Corinth, Philippi, Ephesus, &c., "many hearing, believed and were baptized;" separated from the world and united in Christ. They pledged themselves to one another and to the Lord, and thus were enrolled among the churches of the saints.

4. Those preachers, whether Apostles, Prophets, or Evangelists, that converted men, set them fully in order or organized them, by the appointment of such officers as they needed. Eph. iv. 11.

5. The officers of the Christian church may be arranged under two general classes—the ordinary and the extraordinary. The extraordinary officers were Apostles and Prophets; the ordinary, evangelists, bishops, and deacons. The Apostle, in discoursing upon gifts, arranges them in the following manner:—"God hath set some" (of the following classes). "in the church: first, Apostles; secondarily, Prophets; thirdly, Teachers." Here are three ranks—Apostles, Prophets, and Teachers. To these there are subordinates, such as miracles, gifts of healing, helps, governments, diversities of languages. Teachers come next to Apostles and Prophets, but are distinguished from them a second time. "Are all Apostles? Are all Prophets? Are all Teachers?" But Teachers, in contrast with, or in distinction from, Apostles

and Prophets, (for they too were superior teachers), must indicate inferior teachers; or teachers without apostolic or prophetic gifts—that is, uninspired teachers.

In properly arranging in our minds all that is said in the New Testament on the subject of these various gifts, it is necessary that we compare diligently Rom. xii., 1 Cor. xii., and Eph. iv. The most formal, regular, and protracted discussion we have on the gifts bestowed on the church, is 1 Cor. xii., xiii., and xiv. The gifts developed in these chapters, and enumerated at the end of the twelfth, is a summary of all that has been conferred on *the church*, not in Corinth, nor in Ephesus, nor in Rome, nor in Jerusalem, nor in that age, nor any other age, but in all ages and in all nations. Ours are these gifts now, as theirs they were who lived eighteen centuries ago. Apostles and Prophets we have in the Book as the foundation of the church—just as much as we have Christ. He is the corner stone, and they are the foundation stones of the Christian temple—God's own habitation erected for his Spirit. But while all the church of all nations and ages has Apostles, Prophets, miracles, gifts of healing, diversities of tongues in those once bestowed for its erection and completion, we have evangelists, bishops, deacons, rulers, exhorters, helps. Our evangelists and bishops are preachers, teachers, and rulers.

It is worthy of remark, that those in the third rank, twice so arranged, 1 Cor. xii. 28, 29, are in Eph. iv. 11, developed under the names of evangelists, pastors, and teachers. Hence we conclude that the first and second ranks—viz. Apostles and Prophets, officers extraordinary, were given to the whole church in the aggregate; and that *teachers*, whether called evangelists, preachers, pastors, or teachers, constitute a second class of ordinary officers, and are given to every particular congregation that places itself in circumstances favourable to the obtaining of them. As, then, the whole church needs Apostles and Prophets, it has them; and as every particular church needs teachers, sometimes of one class and sometimes of another, it also has, or may have them, if it places itself in circumstances favourable to the obtaining of them.

6. Evangelists, or preachers of the Gospel, are not only ordinary but necessary officers, ever since the days of Philip the evangelist, who founded the first church out of Judea. The word *evangelist*, indeed, occurs but thrice in the New Testament; but the words *preach*, *preacher*, *preaching*, very frequently occur, and designate the same person and work. To *preach the Gospel*, and to *evangelize*, are two modes of expressing the same idea. Paul said he was an ordained *preacher* to the Gentiles.

Evangelists, or preachers of the Gospel, must of necessity do at least three works. They must preach the Word, baptize, and teach the converts the ways of the Lord. Where churches do not exist, they must not only preach the Word as Paul charged Timothy, but they must also plant churches and set things in order. They, too, must ordain elders and officers when expedient, and do all that was commanded to Titus by Apostolic authority.

The Apostles, indeed, were but evangelists, so far as they laboured personally in preaching the Word and planting churches. Paul and

Barnabas were on one occasion solemnly set apart to this work, and cultivated an extensive field in proclaiming the Word, in planting churches, ordaining elders, and setting them in order. They are, in their personal consecration to the work, and labours in it, examples of inappreciable value. The work performed by them was not, indeed, peculiar to them; for in the field of labour they needed the same aids and performed the same work as other officers engaged with them in planting churches. Paul, Barnabas, Silas, Timothy, Titus, &c., as evangelists or public authorized ministers of the Word, needed not the peculiar gifts of Apostles or Prophets; but they needed knowledge, wisdom, patience, and the ordinary gifts of God's Spirit, to make them good and successful workmen. The soldier is not lost in the office of the general, nor the evangelist in the office of an Apostle. A general fights as any other officer, when in the field it becomes necessary for him. Apostles were deacons before there was any such officer in the Christian church. In other places besides Jerusalem, they no doubt fulfilled the duties of the same office; for while it is not supposable that a deacon can assume the office of an Apostle, it does not follow that an Apostle may not assume the office of a deacon. As deacons, teachers, preachers, the Apostles are just as good models for us as though they had not been Apostles. We therefore conclude that evangelists are not only one of the most necessary and useful officers of the Christian kingdom, but also that they are to be set apart to the work by prayer, fasting, and the laying on of the hands of the eldership. Acts xiii. 1—3.

7. *Bishops* or overseers constitute a class of officers essential to the organization of the Christian church. Every Christian community, therefore, as soon as practicable, should have bishops apportioned to the number and character of its members. Acts xiv. 23; Acts xx. 17—28; Phil. i. 1.

8. The bishops should be persons respectably possessed of the qualifications described in the New Testament Scriptures, 1 Tim. iii.; Titus i., &c.

9. Bishops should be solemnly set apart to the work assigned them, by the imposition of hands, either by an evangelist or the existing eldership of the congregation, accompanied with prayer and fasting. See 1 Tim. v. 22; Titus i. 5, &c.

10. Deacons are the official servants of the church for the performance of any ministrations in things pertaining to this life, necessary either to the domestic or foreign relations of the church; and every church should have such a plurality of them as the number and variety of those duties may require. Acts vi. 1—6.

11. Deacons should be set apart to the office as the bishops are, by the imposition of the hands of an evangelist, or of the eldership of the congregation, accompanied with prayer and fasting. Acts vi.

12. That evangelists, bishops, and deacons should be diligent and faithful in the discharge of their respective official duties and obligations. Acts xx.; 1 Tim. iii.; Luke xii. 42—44.

13. Evangelists and bishops should not only be held in high esteem for the work's sake, but cheerfully obeyed and liberally supported by those amongst whom or for whom they labour in the word and teaching,

Bishops that rule well are to be accounted worthy of double honour. 1 Cor. ix.; 1 Tim. v. 17; Heb. xiii.

CHURCH EDIFICATION.

1. The means of edification are the Scriptures of truth, inspired and dictated by the Spirit of God, with all the ordinances contained in them and enjoined upon the disciples of Christ. They are, therefore, to be publicly read and taught in all the churches of the saints. 2 Tim. iii. 16, 17, and iv. 1—4.

2. As there is no law enjoining any particular method or quantity of reading the Scriptures, either in private or in the meetings of the saints, we are left to common sense and the usual practices of men in communicating or acquiring information on other subjects, and must adopt the same method of reading and expounding the Sacred Writings usually adopted in reading and expounding other records.

3. The reading of the Scriptures and the expounding of them in public assemblies, should be accompanied with prayers to the God of the Bible, after the example of the saints in all ages, since there was a written revelation from God, for those aids which we need and which he has promised.

4. Public instruction may be dispensed either in the form of simple reading, with suitable remarks, dictated by the condition and character of the audience, called lectures, or in discourses upon particular topics, or by exhortations to duty. Reading, teaching, and exhortation, then, are all important in the regular meetings of the brethren.

5. The other social ordinances inculcated upon, and practised by the apostolic churches, are still necessary to edification, and obligatory upon us. Such are social prayer, praise, and the Lord's Supper. These are equally incumbent upon all Christian congregations in all the meetings of the Lord's day.

6. These should be observed with great solemnity—with all devotion of feeling and outward decorum. Prayer should be offered in the attitude of standing; or, what is preferable when opportunity offers, in the attitude of kneeling; and hymns of thanksgiving in the attitude of standing.

7. In all well-regulated houses and assemblies the brethren should sit together at the Lord's Supper. They should have a portion of the meeting-house allotted to strangers, or those not members of the church; and at the Supper they should sit together, with great solemnity, jointly partake of the loaf and cup of blessing, preceded by thanksgivings, and succeeded by a hymn of praise.

8. Discipline being a means of edification, and an ordinance of the Christian church, should be, solemnly, and with accompanying prayer, attended to on the Lord's day, and before all the church.

9. All cases of discipline are brought before the whole congregation only by the elders, when they are prepared for the action of the church; the government and discipline of the whole community being committed to them and laid upon them by the Lord and by the church.

10. When any case has been fully considered and decided by the eldership, it is not to be announced to the church, or to be again examined and decided by the members; nor is it to be propounded to

them for their vote, inasmuch as such a call upon them would be equal to asking them whether they will execute the laws of Christ.

11. When the elders differ in any case, and when the minority cannot conscientiously submit to the majority, if there be any probability that the decision of the majority would not be perfectly acceptable to the whole congregation, it would seem to be expedient to refer the matter to the eldership of one or more churches, after the manner of the church of Antioch in Syria; and so in any other case, when the action of a single congregation is likely to affect the fellowship or prosperity of other communities. See Acts xv.

12. In receiving members there should be some formal recognition of them; and in dismissing them, or on removal to a distance, letters of commendation should be given them, setting forth their standing and claims on the household of faith, wherever they may be located. 2 Cor. iii. 1.

CO-OPERATION.

1. Christian communities should co-operate in all things which they cannot so well accomplish by their individual enterprise.

2. As it is the duty of every congregation in any city or district of country to have respect to its influence upon the community in which it lives, being placed there as a candlestick; so is it the duty of all the congregations in any city or district to co-operate in accomplishing in that district, state, or nation, whatever they could not otherwise accomplish for the publication of the Word and the edification of the church.

3. To do this successfully, they must occasionally meet together, by deputies, messengers, or representatives, and consult together for the better performance of their duties. These meetings being voluntary expedients in matters of expediency, such persons have no authority to legislate in any matter of faith or moral duty, but to attend to the ways and means of successful co-operation in all the objects of duty before them.

4. Care, therefore, should be taken by all these churches to cultivate for each other the same kind Christian affections and confidence necessary to the cordial fellowship of a particular congregation.

5. When, therefore, any improper acts are committed by one congregation, affecting the moral or Christian reputation of a church, or when a church falls into a schism, it is the duty of the neighbouring churches, first by counsel and exhortation, voluntarily tendered, to correct those evils, and to prevent their consummation in alienation, estrangement, or separation; but in case of a failure to accomplish these ends by these means, then the church, desiring to be held in the fellowship of other churches, should refer herself to a committee of churches, the roots of bitterness or cause of discord and alienation existing, each party, or all the members, as the case may be, obliging themselves to submit to such a tribunal as an end of all strife.

6. It would, therefore, be expedient that when a church actually falls into a formal schism, and before these means have been resorted to, that neither party should be acknowledged or treated as a church by other congregations, until the case is adjudicated, and the matter of schism is either removed or fixed on one incorrigible party.

7. That so soon as one party is clearly ascertained to be an incorrigible faction, it becomes the duty of all other Christian communities to treat them as the leprous persons were treated under the law—as separated or cut off from the congregation of the Lord.

INQUISITION.

Conclusion of an account of the wonderful escape of Mr. Bower, one of the Inquisitors at Macerata, into England, with an account of the Inquisition of Italy.

It was in the month of April when Mr. Bower began his journey. During the first seventeen days the nature of the roads he was obliged to pursue, among mountains, woods, rocks, and precipices, in paths generally no better than a sheep track, and often not so good, prevented his travelling more than a hundred miles. When he met any person, which was very seldom, he pretended to have lost his way, and inquired for the highway to avoid suspicion; for he well knew that so soon as the papers he conveyed were missing, or that there was any reason to suspect his escape, expresses would be despatched in every direction, and every possible method adopted to secure him. In fact, expresses were sent off, and in a very short time, and outstripped him above one hundred miles.

During these seventeen days he supported himself on goats' milk, obtained from the shepherds, with such coarse victuals as he could purchase of the peasants who came to cut fagots, choosing his place of repose for himself where there were most shelter and grass for his horse. At the expiration of this period, having fasted nearly three days, he was compelled to strike into the high road, and enter the first house he came to, which was a post-house, with only one small room where gentlemen stayed till their horses were changed. He requested the landlady to give him some victuals; but looking about he saw a paper pasted over the door, which contained the most exact and minute description of his own person, offering a reward of the value of £800 to any one who should carry him alive to the Inquisition, and of £600 for his head. This was sufficiently terrifying, as there were two countrymen in the house. He endeavoured to hide his face by rubbing it with his handkerchief and blowing his nose, and when he got into the house by looking out of the window; but one of the fellows presently observing, "This gentleman don't care to be known," Mr. Bower thought there was nothing to do but to brave it out; so turning to him, he put his handkerchief into his pocket, and said boldly, "You rascals! what do you mean? What have I done that I need fear to be known? Look at me you villain!" The man made no reply, but got up, nodded his head, and winking significantly to his companion, they walked out together. Mr. Bower watched them from the window, but a corner obstructed them from his view for a few minutes. In a short time he espied them with three or four others in close conference. This foreboded no good. Not a moment was to be lost. He drew out his pistols, put one in his sleeve, and with the other cocked in his hand, marched into the stable, and without saying a word, mounted his horse and rode off.

Fortunately the men wanted either presence of mind or courage to attack him, for they certainly recognized him by the description given in the advertisement. He was now again obliged to seek refuge in the woods, where he must soon have been famished, but for the superintendence of Divine Providence. At night, when he was almost fainting, he met with some woodcutters, who supplied him with excellent provisions. He wandered for some time through paths in which he rendered his horse more assistance than he could derive from him; being obliged to clear the roads and lead him.

As night advanced he laid himself down in a very disconsolate condition, having no idea where he was, or which way he should turn. When the day began to break, he found he was on a small eminence, whence he discovered a town at a distance, which he concluded to be one of considerable extent, from the number of its steeples, spires, &c. Though this gave him some satisfaction, yet it was not unaccompanied with terror, as he knew not what place it was, and might incur much risk by going into the high road to inquire. Nevertheless he advanced as fast as he could, and asking the first person he met, was informed that it was Luzerne, the residence of the Pope's Nuncio, to and from whom all the expresses concerning Mr. Bower, must have been despatched. This road not suiting, he left the moment his informer was out of sight, and once more betook him to the woods, where he wandered for some time longer, oppressed by hunger and cold, and perplexed with uncertainty whither he should go.

One dismal, dark, and wet night, he could neither find shelter nor ascertain where he was, or what course he should pursue; but after some time he perceived a light at a very great distance, towards which he attempted to proceed; and with much difficulty he discovered a track, but so narrow and uneven that he was forced to extend one foot before the other in the most cautious manner.

With much labour he reached the place from which he had seen the light, which was a miserable hut. He knocked and called until some one looked out and demanded who he was, and what brought him there. Mr. Bower replied that he was a stranger, and had lost his way. "Way!" cried the man, "there is no way here to lose!" "Why, where am I?" said Mr. Bower. "In the Canton of Berne!" "In the Canton of Berne!" said Mr. Bower, "Thank God!" he exclaimed, in raptures, "that I am in the Canton of Berne!" "Thank God you are!" replied the man, "but for God's sake how came you here?" Mr. Bower begged that he would come down and open the door, and he would then satisfy him. He did so, and Mr. Bower inquired if he had heard anything of a person who had lately escaped from the inquisition. "Aye! heard of him, we have all heard of him, after sending off so many expresses, and so much noise about him! God grant that he may be safe, and keep out of their hands!" Mr. Bower said, "I am the very person!" The peasant, in a transport of joy, clasped him in his arms, kissed him, and ran to call his wife, who came with every expression of pleasure in her countenance, and making one of her best courtesies, kissed his hand. Her husband spoke Italian (as most of the borderers do), but she could not, and Mr. Bower not understanding Swiss, she was obliged to make her compliments in

pantomime, or by her husband as her interpreter. Both expressed much concern that they had no better accommodation for him—"if they had a bed to themselves he should have it, but he should have some clean straw and what covering they possessed."

The good man hastened to get off Mr. Bower's wet clothes, and wrap something about him until they were dry; and the wife to get ready what victuals they had, which (probably for the first time) they regretted were no better, than sour grout and new laid eggs; "a fresh laid egg," Mr. Bower said, "was a novelty," and no doubt he so esteemed it at the time, and in such company. Three eggs were served up with grout, and he made a comfortable meal; after which he enjoyed what may be termed repose, for it was quiet and secure.

As soon as he rose in the morning, the honest Swiss and his wife (who had long been awake, but would not stir lest they should disturb him), came to know how he had rested. The good dame was dressed in her holiday clothes. After breakfast the husband set out with him to direct him the road to Berne, which was at no great distance, but previously insisted on returning with him a little way to show him the road he had taken the preceding night. Mr. Bower did not much like this. The man perceiving his doubt reproved him for distrusting that Providence which had so wonderfully preserved him, and so convinced him that he only wanted to increase his dependence on it for the future, by showing him the danger he had escaped, for he saw that he and his horse had passed a dreadful precipice where the breadth of the path would scarcely admit a horse, and the very sight of which made him shudder. The peasant accompanied him several miles on the road to Berne, until there was no probability of losing his way, and then left him with a thousand good wishes.

So truly does religion exalt and refine the principles and sentiments, that when Mr. Bower offered to remunerate him, though in such extreme poverty, he obstinately refused to accept any reward in any such thing, saying, "God forbid! he had his reward in being in any manner instrumental in his safety!" In general, those who profess the Protestant religion on the confines of the ecclesiastical state are remarkably zealous.

Mr. Bower proceeded towards Berne, at which place he inquired for the minister, to whom he discovered himself, and received from him as hearty a welcome as he had experienced from the honest Swiss, with the addition of more elegant entertainment, but was advised to go forward the next morning to Basle; for though protected from open violence, he was not secure from secret treachery.

Basle being situate on the Rhine, a boat sailed at stated times from thence to Holland. This conveyance seemed to be the most expeditious mode of getting to England, and the minister gave Mr. Bower a letter to his friend the minister at Basle, who received him kindly, and approved of the plan suggested.

During the two days following his arrival, before the sailing of the passage boat, Mr. Bower kept close quarters, and equipped himself in a manner suitable to the company with which he was about to associate, putting his own clothes into his portmanteau; of which, as he was instructed to be particularly careful, he made a seat by day and his

pillow by night. Being obliged to leave his horse which was endeared to him by the hardships it had shared with him, he was determined to place it in the hands of a good master, and presented it to the friendly minister, who promised it should be rode by no one but himself; and that when it became old or infirm, it should be comfortably maintained.

Disgusting as he found the company in the boat, he was compelled to regret the necessity of leaving it, in consequence of having sprung a leak, which obliged the master to put in at Strasburg for repairs, which might detain him a fortnight. To stay there was impossible. Mr. Bower, therefore, took off the shabby dress, in which he was disguised, at the first inn he saw, and concealing it beneath the bed, stole out with his portmanteau to a tavern, from whence he sent to engage a seat in the stage for Calais. For the first two or three days of his journey he heard nothing concerning himself; which induced him to hope that the news of his escape had not yet reached France; but in this he was disappointed, for as he approached Calais he found it was the subject of general conversation.

On his arrival at Calais, he was introduced into an apartment in which were two Jesuits, who wore the red cross of the Inquisition, and several officers of the police. He instantly hastened to the quay, inquiring when the packet sailed for England, was informed not until the Monday following, that day being Friday. Upon this he turned to a fisherman, and asked if he could carry him over in an open boat—but he, as well as others, astonished at the rashness of his design, refused. He was soon convinced this was a wrong step, for the eyes of every body were fixed on him, as a person of extraordinary consequence; concluding, that either he had despatches of the last importance, or was some enormous offender escaping from justice. Every thing seemed to conspire to distress him, and he began to doubt the possibility of reaching his inn, apprehending that every one he met was about to lay hold of him. When he got there, finding the room where the Jesuits had been unoccupied, he inquired of the woman belonging to the house, what had become of the good company he had left there? "O, sir," said she, "I am sorry to tell you; but they are up stairs searching your portmanteau!" What course to pursue he could not determine; by water he knew he could not escape; and in order to get through the gates he must pass the guards who most probably were prepared to intercept him. If it were practicable to secrete himself till it was dark, and attempt to scale the walls, he was unacquainted with their height, and if detected he was ruined.

The dangers he had surmounted now aggravated the terrors of his situation. After weathering so long a storm to perish within sight of the desired haven was a most distracting thought. It seemed that a most singular interposition of Divine Providence alone could prevent it. While engaged in these sad reflections, he heard some company laughing and talking very loud, and listening at the door, he found the conversation was in a language he did not understand. Concluding therefore, that the party was English, he rushed into the room, and recollecting the face of Lord Baltimore whom he had seen at Rome, he requested the favour of a word in private with his lordship. The surprise occasioned by his sudden appearance, with one pistol cocked in

his hand, and another in his sleeve, was increased with Mr. Bower's request, accompanied by his determined air.

Lord Baltimore desired he would lay down his pistol, which he did, begging pardon for not having done so before; some of the gentlemen then told him of the other, which he likewise laid down. Lord Baltimore then asked him if he had any other arms about him; and being assured that he had not, he directly retired with him into another apartment. On being informed who he was, Lord Baltimore exclaimed, "Mr. Bower! you are undone, and I cannot protect you; they are above searching your apartments." But a lucky thought fortunately occurring, he instantly returned to his company, and proposed that they should rise up, and taking him in the midst of them try to cover him till they could get his lordship's boat, to which the gentlemen immediately assented, and the scheme succeeded; for the boat being very near, they got to it unobserved, and all jumping in, they rowed four pair of oars to a yacht that lay off the shore about two miles, in which the party had come for an excursion, and to drink a bottle of French wine. The wind being fair they soon reached Dover, where he was safely landed.

SHORT DISCOURSES.—No. IV.

THE GRACE OF GOD.

"WHEREFORE we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

HAVING now before us some of the ordinances through which the divine grace of God is communicated, we can be at but little loss to know why some people complain so much of their want of grace. How often is it the case when we converse with persons on the subject of Christian duty, they will admit all we say in reference to what ought to be done, but they complain of their want of strength to perform the work. "Oh, I am so weak; my leanness, my leanness," is the common complaint. And this want of strength is not only urged as an excuse for the omission of duty, but also for the commission of crime. Oh, says the brother, when called on by the elders of the church to know how he came to disgrace the name of Christ by acting so far from the requirements of the Gospel; "Oh, I am so weak and liable to err." Now I am inclined to think, that in some instances at least, it is a sin to be weak. We are not only accountable for the proper use of the strength we have, but for that also which we might have by the use of Heaven's means.

But let us take an illustration: Suppose a nobleman, who has a number of hired servants in his employ; he assigns to them their several duties for a certain day, prepares all the sustenance necessary to meet the demands of nature, and departs on business. At evening he returns and reckons with them. But it is found they have not performed a moiety of the work allotted for the day. Their lord asks why this is so. They answer, "Our strength failed; we did all we could until we became so feeble that we could no longer endure." They are asked the cause of this unusual weakness, and reply, "For

want of food;" when at the same time their lord had spread plenty before them, and they had refused to partake! Now, I ask, are not these servants just as guilty of sin as if they had possessed the necessary strength, and failed to employ it aright? With what kind of grace could they now complain of their weakness? Could they say they failed for the want of the necessary support from their lord? This would be to add crime to crime. They refused the offered strength, and then complain for the want of it, and make this *want*, an excuse for disobedience!!!

Now make an application. The Christian is said to be made free from sin, and to have become a servant of God. See Rom. vi. 18. The work he is required to do is definitely pointed out in the Word of God. The means he has appointed through which to communicate the grace, or strength, necessary to perform the work, we have already noticed. Now, suppose the individual neglects these means. He but seldom prays in secret, and never in his family. He does not often read the Bible, and is but seldom found at the house of worship. He prefers to visit his neighbours on the Lord's day to assembling with the Lord's people around the Lord's table. He begins to lack moral strength to discharge Christian obligations, and now when met by an enemy, in the form of temptation, he is overcome. Will he now cry out, "Oh my weakness?" Will he say he has "failed for want of grace," and thus charge his crime on the Lord? Let us take care how we charge God with withholding his gracious aid. The Lord has said, "I will never leave nor forsake you." But he has made his appointments where to meet us, saying, "Where two or three are met together in my name there am I in the midst;" and if we fail to meet the Lord's appointments, let us not complain of his absence.

I have sometimes thought that some people look upon attendance on the ordinances of the Lord, as being about all the work he has enjoined upon us. This, however, is a wrong view of the whole matter. We should look upon them as means of grace; and attend to them, not so much from a sense of duty, as from the consideration of the fact that through them we are to obtain grace to perform all "the work of faith, and labour of love, and patience of hope," required in the Word of God. We should attend to them as a privilege, and rejoice that we have access to so many feasts in the house of the Lord. When we take this view of the subject, do we not feel like one of the ancient servants of God, when saying, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness?"

At this time there seems to be a general complaint among the congregations. The cause of God does not seem to be advancing as in former days. Recruits are not being made from the kingdom of the wicked one. What is the matter? Is the arm of the Lord shortened that it cannot save? Is his ear heavy that it cannot hear? No, verily. The Lord is the same. His mind, Gospel, and power, all remain the same. The failure then must be on our part. Let us then examine ourselves. Have we all the moral strength we formerly had? Do we exert as much power upon the camp of the enemy as we once did? If not, What shall we do? Shall we charge the failure on the Lord, and say that he has refused his gracious aid? And shall we

therefore abandon the field? God forbid! Let us return to all the ordinances which God hath ordained for our benefit, and thus by waiting on the Lord let us renew our strength, and then go to work like men. The power of God will then attend our efforts as heretofore, and the name of the Lord will be glorified in the salvation of many sinners.

May God enable us to see and feel the obligations we are under, to serve him acceptably with reverence and godly fear, is my prayer. Amen.

E. G.

TRUE BAPTISM.

BROTHER, are you a husband and the head of a family? Do you daily and constantly read the Scriptures and pray in your family? Do you bring up your children in the correction, instruction, and admonition of the Lord? Are you spiritually-minded, and rejoicing in hope of the glory of God? Do you often meditate and carefully examine yourself? Have you your behaviour without covetousness, and are you intent on making your calling and election sure? If so, baptism verily profiteth you: if not, it is no better than baby sprinkling.

A. C.

RESPONSIBILITY OF MAN FOR HIS BELIEF.

THE second great mental operation, in which is felt the value of a regulated mind, is the formation of opinions. Here various errors are committed, but all are of serious moment. There is a listless vacuity of mind, which prevents it from being directed with attention or interest to the formation of defined opinions, even on subjects of supreme importance. There is a servility of mind which leaves it the slave of mere authority, without forming opinions for itself by personal inquiry. And there is a rude and reckless affectation of mental independence, or liberty of thinking, which leads a man to despise authority, to aim at striking out for himself a system distinguished from the received opinions of those around him—led, it may be, by a love of singularity or the vanity of appearing wiser than his neighbours; or, perhaps, impelled by the condition of his moral feelings, to argue himself into the disbelief of what he wishes not to be true.

From all such distortions of the understanding regulated mental discipline tends to preserve. It induces us to approach every subject with a sincere and humble desire for truth—to give its due influence to authority without being blindly led by it—to give its due weight to every evidence without partial views or imperfect examination—and direct the whole powers, not to favour, establish, or overturn particular opinions, but honestly and anxiously to discover what is true. This is a subject of intense and solemn interest. A slight attention to the philosophy of it, will enable you to perceive the true bearing upon us as responsible beings, and how, on the highest of all subjects, a man may incur moral guilt in the formation of his opinions. Both as intellectual and moral beings, the great object by which we are moved, is truth. Truth derives its power from evidence; and there are laws of

evidence which in their nature are as absolute and immutable as the laws of physical relations. But for the operation of them a state of the mind itself is required ; and without this, even the best evidence may be deprived of its power to produce conviction. For the result of evidence the mind depends on close and continued attention ; and this is a voluntary process which every one may be able to perform. It is on this ground, therefore, that we hold a man to be responsible for his belief—and contend that he may incur deep moral guilt in his disbelief of truths which he has examined in a frivolous or prejudiced manner—or which, perhaps, he indulges in the miserable affectation of disbelieving, without having examined them at all.

The remarkable fact, indeed, appears to be, that the chief source of unbelief on the greatest of all subjects, is generally to be found in a previous moral corruption of the mind. It arises from no defect of evidence, but from a state of mind on which the highest falls without power. This striking moral process begins by a man renouncing the guidance of sound moral principle, and the restraints of religious truth, both on his conduct and on the discipline of his heart. The great truths which he violates are then repelled as intruders, which disturb his mental tranquillity ; and from this stage in his downward progress the career is short, and the mental progress simple by which he succeeds in driving the belief of them from his own mind. Such is the wondrous economy of the human heart—and such is the history of many a man who, after a certain course of moral degradation, has sought refuge in infidelity.—*Abercrombie to the Aberdeen Students.*

A WORD TO MOTHERS.

EACH mother is an historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother will meet again, and read with eternal joy or unutterable grief in the far coming ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible, and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the sea-shore when the tide is out, and you form characters, or write words or names in the smooth white sand, which it has spread out so clear and beautiful at your feet, according as your fancy may dictate, but the returning tide shall in a few hours wash out and efface for ever all that you have written. Not so the lines and characters of truth, or error, which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How careful then, should each mother be of her treatment of her child. How prayerful, and how serious, and how

earnest to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God.

EARLY PIETY.

THE following dialogue between a mother and her daughter, in her ninth year, of my intimate acquaintance, was faithfully detailed to me not long since. Thinking that it may be of some value as an incentive to parents to discharge their parental duties, I present it with my kindest regards to all Christian mothers. A. C.

Mrs. M. What do you want to be baptized for?

L. That I may have my sins forgiven me.

M. Can you not have your sins now forgiven you without being baptized?

L. No, I cannot.

M. Why not?

L. Because Christ has promised that if I repent and be baptized he will forgive my sins; but I know that if I do no more than be baptized, baptism would not save me. I must do every thing that he has commanded us.

M. Do you think that you could do every thing he has commanded us?

L. I think that I could: for Christ says, "My yoke is easy, and my burden is light;" and I think this means he will give me easy things to do.

M. What has he told children to do?

L. "To obey their parents in all things; for this is well pleasing to the Lord."

M. Do you think that you understand the Scriptures enough to be baptized?

L. I think that I understand the same that the eunuch did. You know that when Philip and the eunuch were going along the road they came to some water, and the eunuch said to Philip, "See here is water—what doth hinder me to be baptized?" And Philip said to the eunuch, "If thou believest with all thy heart, thou mayest." And he said, "I believe that Jesus Christ is the Son of God." And he baptized him. Then he went on his journey rejoicing. Now I believe that Jesus Christ is the Son of God; that he came down from heaven to this world, and died for us that we might be saved; and I think that when people rise up out of the water, and know that their sins are all forgiven them, they must be very happy.

M. But should you sin after you are immersed, how then would your sins be forgiven?

L. If we repent and cry to the Lord, he will then forgive us.

M. Would he not forgive you without being immersed, if you repent and cry to him?

L. No, he would not; because we must obey Christ's commands.

And it is not our parents or any other person that we have to obey in being baptized—but Jesus Christ. And when I am baptized I must put away childish things. I must put off the old man with his deeds.

M. What do you mean by putting off the old man with his deeds?

L. I mean to put away anger, wrath, malice, lying, and every bad practice, and to put on the new man who is renewed after the image of him that created him—to put on humbleness of mind, meekness, longsuffering, forgiving one another; and to put on love which is the bond of perfection; and let the peace of God reign in our hearts; and to teach and admonish one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord.

Now, mother, may I be baptized against next Sunday? If I do not understand the Scriptures well enough, I want you to teach them to me. I am sure that you can have time enough against next Sunday; for I want to have my sins forgiven me, for I think that Christians can go to bed so happy when they know that their sins are forgiven them.

She was baptized on the next Lord's day, along with three others of her acquaintance. She arose out of the water with the most serene and joyful countenance, and truly went on her way rejoicing. On retiring to rest that evening she said to some of her associates, "Surely Satan must be sorry to-night, having lost four of us to-day!"

THE TRIUMPH OF TRUTH.

BY JOSHUA MARSDEN.

'Tis built on a rock, and the tempest may rave;
Its solid foundation repels the proud wave;
Though Satan himself should appear in the van,
It smiles at the rage of the infidel clan.

Like the sun going forth in his mighty career,
To gladden the earth and illumine each sphere;
The chariot of truth shall in majesty roll
O'er climate, isle, ocean, to each distant pole.

A glorified course it shall nobly pursue,
Encircling with radiance both Gentile and Jew;
And millions of heathens, their idols despising,
Shall bask in the light, and exult in its rising!

The shadows that cover the regions of Ham
Shall vanish, or flame with the light of the Lamb;
Each lovely green island that gems the salt wave,
His truth will convert, his philanthropy save!

Already a glory has flamed in the West;
The Negroes with spiritual freedom are blest:
The palms of the South show its beautiful rays,
And the Boreal pines have been tipped with its blaze.

A voice in the desert, a voice in the wood!
A voice o'er the mountain and billowy flood!
"Thy glory is come;" abject heathen "arise,
And shine" like a new-risen star in the skies!

"A Star in the East" is to millions display'd,
Whose lustre has sunk the proud Crescent in shade;
O'er the darkness of nations, for ages forlorn,
Bright Truth is diffusing millennial morn!

O'er Pagod and altar the Gospel has blazed;
The Brahmin has wondered, the Moslem has gaz'd:
The vision delightful shall Salem behold;
And, under one Shepherd, the world be one fold!

The sign of the Cross has appear'd—the blest sign;
And Faith has deciphered the motto divine,
"He must reign" till the nations in homage bow down;
The wicked his footstool—believers his crown.

Life's river of crystal shall every where flow,
Till flowerless deserts a paradise grow;
And wilds bleak and barren burst out in the glory
Predicted by seers in prophetic story.

The Record denounces that Babel shall fall;
Priest, pagod, fane, idol, mosque, minaret—all
The strong holds of Satan to ruins be hurl'd,
And glory shall cover our desolate world!

The mighty may fight with Jehovah's decree,
And sceptic may write that it never shall be;
But the finger of time on its dial shall stop,
Ere one promise prove false, or one prophecy drop!

Go, stop it, proud scorers! Alas! it is vain!
You may as well tie up the winds with a chain;
Or the stars, or the tides of the ocean control;
Or fuse the vast ices that rivet the pole!

ORIGINAL COMMUNICATIONS, &c.

JOHANNES RONGE,

OR, THE SECOND GERMAN REFORMATION.

SECTION I.

On the 6th of July, 1844, a startling announcement came forth from the city of Treves, signed by the Vicar-general. It is pretended by the impious leaders of Romanism in that district, and believed by their besotted followers, that they have in possession the garment worn by our Lord Jesus Christ. The wretched document we have alluded to as issuing from Treves, set forth in an exulting manner that the *holy relic* would be exhibited for a period of six weeks, beginning with the 18th of August, in order to satisfy the desires of those who may have the pious intention of proceeding to Treves, to worship the sacred garment by immediate view, each of whom would, according to the bull of Pope Leo X., dated 26th of January, 1514, receive *complete absolution*.

The day long desired, dawned at length. The entire country was in a frenzy of tumult, and from hundreds of places the pilgrimages began. All the varieties of age, sex, social position, and geographical

separation, were forgotten in the one absorbing passion which blended all classes of the *faithful*, and impelled them onward to drink spiritual health from the imposing ceremony. On the morning of August 18th, all the bells in the churches triumphantly pealed forth the commencement of the exhibition. The steamers on the Moselle were densely crowded with passengers, who landed amid the discharge of cannon. All kinds of vehicles were in motion, and pilgrims on foot, in every variety of costume, streamed into the city. Pontifical high mass was performed by Dr. Arnoldi, and Dr. Brawn delivered an oration on the great event of the day. Then followed the elevation of the holy relic and the solemn procession of the pilgrims. The relic was placed near the altar in a gold frame, with a glass front at a considerable distance from it, the colour of the coat somewhat brown—though the miserable peasantry were taught to believe that to every eye it presented a combination of colours entirely distinct. Each of the pilgrims was allowed to stand a short time before the relic, and an opening was made on each side of the frame which admitted the hand, so that whoever of the vast concourse could touch it, was understood to imbibe by such contact, the most remarkable sanctity. We must not forget to state the fact of cardinal significance, viz: that a very deep basin was placed in front to receive the offerings of the pilgrims, which were to be given to the cathedrals at Treves and Cologne, and to a Catholic seminary in the former city.

At the opening of this carnival of superstition the weather was fine, but in a few days it became unsettled and stormy—yet nothing could quench the ardour and enthusiasm of the pilgrims. Band after band, advanced, forgetting in the pomp and grandeur of the gathering and ceremonial, all the toil and expenses of the journey. Vast bodies of clergymen arrived from different parts of the country, and animated their parishioners onward by stirring orations. An immense banner with a red cross on a white ground was elevated to the top of the cathedral to direct the weary pilgrims as they drew near to the august city. And after entering into the sacred domain, strains of the most entrancing music filled the air. So great was the concourse, that in one week, at least one hundred and fifty thousand strangers visited the city, and during the entire period about one million two hundred thousand. This melancholy scene of debasing superstition, blind idolatry, arrogant blasphemy, on the one side, and abject slavery on the other, reminds us powerfully of an ancient scene on the plain of Dura. The monarch, like the modern priests of darkness, was well acquainted with the pathology of diseased humanity, and adapted his motives to the circumstances with keen insight. First, a majestic procession of all the dignitaries of the empire; then in the second place all kinds of music combining, and alternating in witchery; finally he held out the terror of his miniature hell to all the disobedient. The success of the experiment was dreadful. Debauched and blinded by the golden pomp of the mighty cavalcade; lulled and enervated into guilty stupor by the feast which music provided for sense and imagination; oppressed by the fear of the fire whose threatening volumes rose heavenward—the people fell down and worshipped! But they had at least a golden idol, and were not crushed down before an *old coat*!

On the 7th of October the scene was closed in the following manner:

At two o'clock, p.m. the doors of the cathedral were closed, and the ceremony of removing the holy relic from public view proceeded with in presence of the whole body of the clergy. At four o'clock the doors were re-opened, and bishop Arnoldi delivered a discourse on the *Unity of the Church*. At its close began the procession of the civil officials, of teachers of all grades, of merchants and artizans, and of the guard or honour dressed in black, with waxed torches, through the transept into the choir to join in the *Te Deum*. After the hymn of St. Ambrose had been sung, accompanied by the thunder of the cannon, and the pealing of all the bells in the city and neighbourhood, the procession advanced through the main streets of the city towards the palace of the bishop which was brilliantly illuminated; and his reverence, attended by the head bishop Verdun and the dignitaries of the cathedral, dispensed the benediction. In noticing the scenery of this great fair we must not forget that menageries, panoramas, and plays, solicited the attention and money of the pilgrims, as subsidiaries of the cardinal attraction. We have no space to notice the *miracles* which are said to have transpired during the exhibition, we can only notice, that the most of the foreign Catholic journals have proclaimed the entire show, "as a triumph of faith over philosophy and heresy—a grand demonstration of their unity and centralizing power." Certainly it was a triumph of blear and haggard superstition, over religion, reason, liberty, and common sense.

But as an evidence that God has not forsaken the moral world we pass on to the second scene, which is rich in the attributes of mental and spiritual life.

SECTION II.

Among the documents which have been called into existence by the exhibition, the following from Johannes Ronge, a priest of Silesia, is the most remarkable in style, and important in all its consequences:—

Laurahutte, October 1st, 1844.

CHRISTIANS of the nineteenth century—you have heard, you know it—spiritual and temporal teachers of the German people, that what would once have sounded in our ears as a fable or fiction, is neither a fiction nor a fable, but real truth and verity. Bishop Arnoldi, of Treves, has exhibited as genuine for the adoration and reverence of Christians, a garment called the tunic of our Lord. According to the last account, five hundred thousand persons have already made a pilgrimage to see this relic, and every day fresh thousands flock to it, especially since the garment in question is found capable of curing diseases and working miracles. The news has spread among people of all lands, while certain priests in France maintain that they alone possess the real tunic of Christ, and that the one at Treves is an imposture. Truly the saying here applies, "He that can occupy his mind about such things without losing his reason, has none to lose." Five hundred thousand men—five hundred thousand Germans—have already hastened to see and adore a piece of dress at Treves! The greater number of these thousands are from the lower orders of the people who are in the deepest poverty—oppressed, uneducated, stupid,

superstitious, and in part demoralized. They leave the cultivation of their fields, the labours of their workshops, the care of their households, the education of their children, to take part in a heathen festival at Treves—a disgraceful spectacle which the Romish church exhibits before their eyes. Yes, it is a heathen spectacle, for many thousands of the credulous multitude to render to a piece of dress, the work of human hands, that regard and adoration which are due to God alone. And what pernicious consequences must flow from these pilgrimages! Thousands of the pilgrims deprive themselves of the necessities of life to raise the money for their journey, and the offering which they make to the holy tunic—that is, to the clergy. They purchase it by sacrifices of their comfort, or by begging, only to starve on their return; to suffer want, or to fall sick in consequences of the fatigues of the journey. If these external results are not sufficiently melancholy, the moral consequences are far more so. Will not many of them, reduced to want by the expenses of their journey, endeavour to relieve themselves by unlawful means? Many wives and virgins sacrifice their purity of heart, their reputation and their chastity, destroying thus the peace, the happiness, and the comfort of their families. In fine, this most unchristian exhibition but creates an inlet for superstition, hypocrisy, and fanaticism, with all the vice that follow in their train. Such is the blessing spread abroad by the exhibition of the holy tunic, and it is a matter but of small moment whether it be genuine or false. And the man who publicly displays this piece of dress, the work of human hands, for reverent regard; who leads astray the religious feelings of the credulous, ignorant, or suffering people; giving thereby an impulse to vice and superstition; who wrings their substance from the poor and starving multitude; who entails on Germany the ridicule of other lands; and who draws more close together the heavy clouds which float already dark and dismally over our heads—this man is a bishop, a German bishop, Arnoldi, bishop of Treves! Arnoldi, bishop of Treves, I therefore turn to you, and demand, by authority of my office and calling as a priest and teacher of the German people, in the name of Christendom, in the name of the German nation, and in the name of its instructors, that you put an end to the unchristian spectacle of the exhibition of the holy tunic, and withdraw this garment, that the offence which it has given may not still be increased. For do you not know—as bishop you ought to know—that the founder of the Christian religion left to his disciples and his followers, not his coat, but his Spirit? This coat, bishop Arnoldi, belongs to his *executioners*. Do you not know—as bishop you ought to know—that Jesus taught “God is a Spirit, and they who worship him must worship him in spirit and in truth?” and he may be worshipped every where, not only in the temple at Jerusalem, on the mount Gerizim, or at Treves, in presence of the holy tunic. Do you not know—as bishop you ought to know—that the Gospel expressly forbids the adoration of every image and of every relic—that Christians in the Apostolic age and in the first three centuries, suffered neither images nor relics in their churches (and they might have had plenty of them)—that the worship of images and relics is a heathen custom, and that the fathers in the first three centuries, abused the heathens on account of it? Lastly, do you not know—as bishop you ought to know this also—that

the vigorous and healthy mind of the German people, was first degraded to the worship of relics by the crusades, in the thirteenth and fourteenth centuries—when the exalted conception of the God-head which Christianity inculcates, had been obscured by all the lying marvels brought from eastern lands? Hark ye! Bishop Arnoldi, of Treves, you know all this, and better perhaps than I can tell it to you. You also know the effects which superstition and the idolatrous adoration of relics have worked among us, viz.: the religious and political bondages of Germany, and yet you can display your relics to the admiration of the multitude. And were it ever possible you should be ignorant of all I have told you, and the salvation of souls your sole object in the exhibition of this holy tunic, you would notwithstanding have two sins upon your conscience. In the first place, it is unpardonable, if the garment in question actually possess saving power, that you have withheld its benefits from suffering men until the present time: and secondly it is unpardonable that you accept the offerings of these countless multitudes. Is it not unpardonable that you, as bishop, accept of money from our poor and starving people, especially when you have seen, not many weeks ago, that hundreds have been driven by necessity to mutiny, despair, and death. Do not allow yourself to be deceived by the influx of thousands upon thousands, but believe me, that while hundreds of thousands of the German people hasten with holy fervour to Treves, *millions* like myself are filled with horror and the deepest indignation by the disgraceful spectacle. And this indignation prevails not in individual ranks and parties, but among all classes, even among the Catholic priesthood. Judgment will overtake you therefore sooner than you think. Arnoldi! the historian is seizing his pen to submit your name to the contempt of your cotemporaries and posterity, and stigmatizes you as the Tetzeli of the nineteenth century! And you, fellow citizens of Germany, whether near or at a distance from Treves, unite your efforts to prevent the continuance of such an insult to the German name. You have various means of working, take courage and employ them; endeavour each and all, with resolute determination, to encounter and restrain the tyrannous despotism of the Romish church. For it is not in Treves alone that the modern traffic in indulgencies is carried on; you are aware that in the east and west, the north and south, rosary, mass, indulgence, burial monies, and the like, are still increasing, and with them spiritual darkness. Forward, then! Catholics and Protestants, together to the work! Our happiness, our honour, and our freedom are at stake. Do not the names of your fathers who stormed the capitol, frown to see you suffer patiently the castle of St. Angelo to lord it over Germany? Dishonour not the laurels of a Huss, a Huitten, and a Luther. Give words to their ideas, and convert their will into deed. Finally, my colleagues, whose sole endeavours and desires are centred in the welfare of your congregations, for the honour, the freedom, and the happiness of your German countrymen, keep no longer silence. Prove yourselves the true disciples of him who gave up all for truth, and light, and liberty.

JOHANNES RONGE.

The wonderful consequences of this document must be reserved for another communication.

G. GREENWELL.

GENEOLOGICAL TABLES OF THE ANCIENT PATRIARCHS.

THE Scriptures of divine truth, being the Book of God, and unfolding as they do, the plans of operations pursued by the Divine Being in the moral government of the world, in the three great periods known as the Patriarchal, Jewish, and Christian age, renders them well worthy the profound admiration, careful reading, and diligent study of every one who loves the Lord in sincerity and truth. To various classes of students they will furnish materials at once highly interesting and instructive; and the lovers of the sublime may revel in its pages to satiety. For what other book is there in the whole range of literature, that can boast a style so truly elegant, dignified, and sublime, as the Scriptures of divine truth?

If the accompanying tables are in any way calculated to instruct and interest the readers of the *Messenger*, and to induce them to take a greater delight in the perusal of the Sacred Oracles, they are at their service.

ANTE-DILUVIAN.

No. I.

Showing their respective ages, and the length of time they lived cotemporary with each other.

Adam.	Seth.	Enos.	Cainan	Mahalaleel.	Jared.	Enoch	Methuselah.	Lamech.	Noah.
930	800	695	605	535	470	308	243	56	.
Seth	912	807	717	647	582	365	355	168	.
Enos	905	815	745	745	680	365	453	266	84
Cainan	910	840	775	775	775	365	548	361	179
Mahalaleel	895	830	765	765	765	603	603	416	234
Jared	962	895	830	765	765	735	735	648	366
Enoch	365	300	113	.	.	.	.	.	.
Methuselah	969	777	600	.	.	.	.	.	.
Lamech	777	595	.	.	.	.	.	.	.
Noah	600	Flood	.	.	.	.	.	.	.

The flood happened in the 1656th year of the world.

POST-DILUVIAN.

No. II.

Showing their respective ages, and the length of time they lived cotemporary with each other.

Noah.	Shem.	Ar-phaxed	Salah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	Abra-ham.	Isaac.	Jacob.	Levi.	Ko-hath.	Am-ran.
950	448	348	313	283	239	219	187	148	128	58	.	.	.	.	.
Shem	600	438	433	435	239	239	230	148	205	175	110	50	.	.	.
Arphaxed	438	438	403	373	239	239	230	148	205	148	48	.	.	.	.
Salah			433	403	239	239	230	148	205	175	78	18	.	.	.
Eber			464	464	239	239	230	148	205	175	139	79	.	.	.
Peleg			239	239	239	209	177	147	118	48	.	.	.	.	.
Reu			239	239	239	239	207	148	148	78	.	.	.	.	.
Serug			230	230	230	230	230	148	171	101	1	.	.	.	.
Nahor			148	148	148	148	148	148	119	49	.	.	.	.	.
Terah			205	205	205	205	205	205	205	135	35	.	.	.	.
Abraham			175	175	175	175	175	175	175	175	75	15	.	.	.
Isaac			180	180	180	180	180	180	180	180	180	120	32	.	.
Jacob			147	147	147	147	147	147	147	147	147	147	61	27	.
Levi			137	137	137	137	137	137	137	137	137	137	99	99	.
Kohath			133	133	133	133	133	133	133	133	133	133	133	133	.

Kohath died eight years before the birth of Moses. From the descent into Egypt to the Exode embraced a period of two hundred and fifteen years; being half the time from Abraham leaving Ur of the Chaldees.

By these tables we see that Adam lived with all the patriarchs down to Lamech, Noah's father, with whom he lived cotemporary fifty-six years; and that Methuselah, the great connecting link between Adam

and Noah, lived until the year of the flood, and was cotemporary with Adam two hundred and forty-three years, and with Noah six hundred years. It is quite reasonable to suppose, that Adam would communicate to him such knowledge as he possessed, respecting the creation—the garden of Eden—the temptation—the fall—the expulsion—the death of Abel, &c., &c., and that Methuselah would communicate it together with what he himself had experienced and observed, to Noah who would transmit it across the flood and communicate it to Shem and others of his descendants, adding to it his stock of knowledge, including the declaration of Jehovah respecting the wickedness of man, and his determination to destroy him from off the earth; the command to build the ark, its form, size, &c.; the surprising and interesting manner in which it was tenanted*; their safe passage through the water; the giving forth from the ark; God's covenant, &c. These, together with the facts and incidents respecting the re-peopling of the earth; the building of Babel; the confusion of tongues; the dispersion, &c., would by Shem and Eber, be made known to their posterity, and probably communicated directly to Abraham, who was outlived by Shem thirty-five years. Nor is it improbable that Eber, who lived cotemporary with Noah two hundred and eighty-three years, and with Jacob seventy-nine years, would be able to furnish the particulars both of his own descendants, and of those of Ham and Japheth. Hence we learn with what ease and accuracy, all the great facts of history from the creation of man to the birth of Moses, embracing a period of two thousand three hundred and seventy years, could be transmitted to that great historian.

I had intended extending the post-diluvian table down to Moses, but was prevented by some links in the chain being broken—Jacob's age at the birth of Levi, and Levi's age at the birth of Kohath, &c., not being stated. This difficulty has been partially removed so as to bring it down to Kohath, by ascertaining the age of Jacob at Joseph's birth. Thus: Joseph was thirty years old when he stood before Pharaoh at the commencement of the seven years of plenty to these succeeded two years of famine before Jacob and his family went to dwell in Egypt: he dwelt there seventeen years, which added together will show that Joseph's age at his father's death, was fifty-six, deducted from Jacob's age one hundred and forty-seven, will show that Jacob was ninety-one at Joseph's birth. Now supposing Levi to have been five years older than Joseph, he would be sixty-one at Jacob's death, and born in the eighty-sixth year of Jacob's life. Levi had three sons born to him before he went into Egypt, of whom Kohath was the second. Now, supposing he was ten years old at the time of the descent into Egypt, then it follows that he lived with Levi ninety-nine years, and with Jacob twenty-seven years, and died eighty-eight years before the Exode.

Moses and Aaron's mother was Jochebed the daughter of Levi, who was born to him in Egypt. J. WILSON.

* The magnificent spectacle of the peopling of the ark by twos and by sevens being witnessed alike by Noah and his sons, who all in safety crossed the flood, would be communicated to their respective descendants. Hence the ground of that universal tradition found to exist amongst those nations who were never favoured with the light of divine revelation.

CHRISTIANITY.—No. II.

THE CONVERSION.

By the original sin of Adam and their own transgressions, multitudes of mankind are in a state of darkness, guilt, and pollution. By the grace of God and the blood of Jesus, some are however in a state of light, pardon, and holiness. All that are in the second have been in the first state; and conversion is just the passing from the one into the other. Cornelius and his friends, indeed, and some others, pious Jews and Jewish proselytes, were not in the first state of utter darkness and death, immediately previous to their entering into the second; for they were acceptable worshippers of God before their conversion to Christianity, and consequently, enjoyed that measure of light and life peculiar to their dispensation. Still *even they* had to be born again, or converted, before they could enter into the kingdom of God; and our definition is strictly true concerning all the present inhabitants of the world, seeing that all the world is now placed under the Gospel dispensation. Mark xvi. 16.

To be converted we must come in contact with the blood of Jesus, and to come in contact with Jesus' blood we must obey the commandments which Jesus has enjoined upon sinners, through his Apostles, under the Gospel. These are,

1. *Faith*. "Believe on the Lord Jesus Christ and thou shalt be saved." "The belief of the truth," is Paul's definition of the *term*. The *thing* he defines as "the confidence of things hoped for, the conviction of things not seen." As to the way it is produced in the mind, the same Apostle testifies, that "faith comes by hearing, and hearing by the Word of God;" and, also, that the powerful demonstrations of the Holy Spirit, as manifested in and by the miracles, which he enabled the Apostles and first preachers to work, are necessary in order to the confirmation of the testimony. As the Holy Spirit inspired the words which contained the testimony concerning the Gospel, and wrought the miracles that confirmed it, all who believe and obey the Gospel are born of the Spirit. That the testimony was made credible and power given to men to believe the Gospel, by the miraculous gifts of the Holy Spirit, is evident from the fact, that Jesus directed the Apostles not to commence their labours until they were endued with power from on high, and after receiving that power on the day of Pentecost, when they were baptized with the Holy Spirit, "they went forth and preached every where, the Lord working with them and confirming the Word with signs following;" agreeably to what is written in 1 Cor. i. 5—7; ii. 4; 1 Thess. i. 5; and Heb. ii. 3, 4.

As many are not aware of the importance of the miracles wrought by the Holy Spirit as a confirmation of the Gospel, and of this being God's way of working faith in the human heart, we would further observe, that Jesus confirmed his testimony as well as the Apostles by the miracles which he wrought, and appealed frequently to them for the truth of his doctrine. See John v. 36; xiv. 11. Because they rejected his testimony he upbraided the cities wherein most of his mighty works were done, Matt. xi. 20; and declared respecting the Jews in general, that if he "had not done among them the works which

none other man did, they had not had sin" in rejecting him. Nicodemus and his disciples in general believed that he was a teacher sent from God because of the miracles which he wrought. John iii. 2. The Holy Spirit has caused these miracles to be recorded in the Scriptures, that we by reading them "might believe that Jesus is the Messiah, and that believing," on this ground, "we might have life through his name." John xx. 30, 31.

Conversion, then, is effected by believing that Jesus the Messiah, the Son of God, died for our sins, and was buried, and rose again, on the evidence of the miracles wrought by the Apostles for the confirmation of this testimony by the power of the Holy Spirit. But not by this faith only. In order to conversion we must also,

2. *Repent.* At the beginning, the Gospel found the Jews the murderers of the "Prince of Life;" and the Gentiles, the degraded votaries of idolatrous worship. In these circumstances, repentance (which includes sorrow for sin and a turning from it to keep the commandments of God), was loudly called for. Accordingly, when they heard the Gospel testimony, and saw the hand of the Lord in the miracles that confirmed it, the Jews were pricked in their hearts, Acts ii. 37; and the Gentiles turned from idols to serve the living God, and to wait for his Son from heaven, 1 Thess. i. 9, 10, in the way of well doing. But repentance is necessary for conversion now as well as then. The Gospel finds all men sinners, and says to them, "Except ye repent ye shall perish." Repentance is always connected with doing something. "Bring forth fruits meet for repentance." Have we been the deluded observers of human traditions? Then we should repent and keep the commandments of God. This brings us to another thing which is essential to conversion, as well as faith and penitence.

3. *Baptism.* To "anxious inquirers," Peter said, "Repent and be baptized." Modern preachers never thus address anxious inquirers. Why do they so far differ from Peter? He whom God sends speaks God's words. They admit that faith and repentance are necessary for conversion, but they deny that baptism is. But the Bible is on our side; as will perhaps appear to all our readers from the following considerations:—

As no unconverted person has a right to be in the church, conversion must be previous to entering into it. John iii. 5. Now, as conversion, being a religious change, can only be effected by believing religious truth and obeying religious commandments, we have only to inquire if baptism be a commandment which God requires to be obeyed by all who would enter into his church, previous to their admission, to ascertain whether it be essential to conversion or not. Baptism is admitted on all hands to be such a commandment. Therefore, baptism is for conversion—is essential to the being called out of darkness into light, to the passing from death to life.

That baptism is essential to church membership is contended for by the modern teachers of religion. How then can they deny that it is necessary for conversion? No man on earth has the right to keep a converted person away from the table of the Lord, or to exclude him from church fellowship. But the saints, it is granted, have the right to exclude the unbaptized. Does it not follow that all who are un-

baptized are unconverted? and that, therefore, baptism is essential to conversion, as well as faith and repentance. Every religious ordinance connected with the Gospel is either for the conversion of sinners or the perfection of saints; and as baptism is not for the perfection of the saints, it must of course be for the conversion of sinners.

There are certain things which distinguish the converted from the unconverted as markedly as the presence or absence of the sun divides the day from the night. All the converted enjoy certain spiritual privileges and blessings which none of the unconverted possess. Such are the remission of sins, the answer of a good conscience, regeneration, sanctification, the privilege of worshipping God, and, in one word, salvation, and all that comprehensive term implies. Now, if all these blessings are ascribed to baptism, by the Scriptures, does it not follow that baptism is essential to conversion as well as faith and repentance? But to baptism is ascribed the remission of sins in Acts ii. 38, and xxii. 16; the answer of a good conscience in 1 Peter iii. 20, 21; regeneration in Titus iii. 5, John iii. 5, and Gal. iii. 26, 27; sanctification in Eph. v. 26, and 1 Cor. vi. 11; the privilege of worshipping God in Heb. x. 22; and salvation in Mark xvi. 16. We shall put this argument in the form of a syllogism. 1. Every one that is regenerated, born again, or made the child of God, is converted, and *vice versa*. 2. But sinners are regenerated, Titus iii. 5, or born again, John iii. 5, or made the children of God, Gal. iii. 26, 27, by baptism. 3. Therefore baptism is necessary to conversion.

Here is a fruitful field that was once a barren waste. One contends that it was cultivated by the plough and another by the spade. There is a book, infallibly true, containing the direction of the owner of the field to his servants when he sent them to cultivate it. Also a history of the cultivation, and letters from the cultivators to their friends. Now, as the direction, history, and letters, all testify that the field was cultivated by the plough, we conclude that the party who contends for the spade is wrong, and his opponent right. The church is the field; Jesus the owner of it; the Apostles his servants; and the letters their epistles. We contend that baptism, as well as faith and repentance, was employed in the conversion of the barren waste (sinners), into the fruitful field (saints). The modern religious teachers admit faith and repentance but deny baptism. Now, in order to see who is right, let us examine,

I.—THE DIRECTION OF THE OWNER.

This is the commission Jesus gave his Apostles, and is found in the testimonies of Matthew, Mark, Luke, and John. John informs us that Jesus constituted the Apostles his ambassadors, and gave them full power to act as such. "As my Father sent me so send I you." John xx. 21. The Father sent Jesus to atone, and he sent his Apostles to convert. As no one can be redeemed who despises Jesus' blood, so no one can be converted who neglects the Apostles' words. "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." verse 23. From Luke we learn how the Apostles were to perform their converting work: Jesus said to them,

"Thus it is written, and thus it behooved the Messiah to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke xxiv. 46, 47. The preaching was in order to faith and repentance, and the believing penitent was to obtain remission of sins in the name of Jesus. But how in his name? Matthew here comes to our aid. Jesus said to his Apostles, "All power is given unto me in heaven and in earth, Go ye therefore and teach (Gr. disciple or convert) all nations." How? "Baptizing them into the name of the Father, *and of the Son*, and of the Holy Spirit." Matt. xxviii. 18, 19. Believers were to obtain remission in the name of Jesus by being baptized in his name. Mark concludes and confirms the whole. Jesus said to the eleven, "Go ye therefore into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved." Mark xvi. 15, 16. Thus we learn from the direction of the owner that conversion is effected not without baptism. But what says,

II.—THE HISTORY OF CULTIVATION.

The Jews on the day of Pentecost, Acts ii. 38; the Gentiles in the house of Cornelius, Acts x. 48; the Ethiopian eunuch, viii. 38; Lydia, xvi. 15; the Philippian Jailor, xvi. 33; Paul, xxii. 16; and many others were all according to the testimony of Luke, converted by baptism. Let us now examine,

III.—THE LETTERS OF THE CULTIVATORS.

To the Romans Paul wrote, "As many as have been baptized into Jesus Christ were baptized into his death." Rom. vi. 3. To the Colossians, "Ye are circumcised with the circumcision made without hands, in putting of the body off the sins of the flesh, by the circumcision of Christ—buried with him in baptism, wherein also ye are risen with him." Col. ii. 11, 12. Space will not allow us to quote all the passages in the Apostles' epistles, which prove that the privileges and blessings, the enjoyment of which characterizes the converted, were obtained by the saints through baptism. The reader is referred to 1 Cor. vi. 11, Gal. iii. 27, Eph. v. 26, Titus iii. 5, and Heb. x. 22. We conclude the letters by one quotation from 1 Peter iii. 20, 21, "The longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure where unto baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ."

Thus we see from the commission Jesus gave his Apostles, as given by Matthew, Mark, Luke, and John—from the history of the Apostles' labours in the work of conversion, as recorded by Luke—and from the letters which the Apostles sent to the churches—that conversion to Christianity is effected by faith, repentance, and baptism. Blessed be God for the blood of Jesus Christ, and for that way, which in the plenitude of his wisdom and mercy, he has been pleased to appoint, for sinners to come in contact with it. 1 Pet. i. 2, 3. D. L.

REPLY TO A. CAMPBELL'S OBSERVATIONS ON FREE MASONRY, ODD FELLOWSHIP, &c.

I HAVE just perused your paper in the second number of the *Christian Messenger and Family Magazine*, calling for a discussion on the principles of Free Masons, Odd Fellows, &c., whom you have denounced as dishonouring both the church and state. Why such a charge should have been preferred against those associations by one who is apparently in a state of profound ignorance with regard to their rules and government, I am totally at a loss to conceive, being unwilling to suppose that you are either influenced by envy or malice, or that you have inadvertently become an instrument in the hands of other men for the promotion of their own peculiar plans. However, without referring to the inducement by which you were led to challenge a reply, I am willing to gratify the "thousands" whom you say call for it by vindicating at least one of the traduced orders; and I fearlessly assert that, with the exception of the Christian church, there is not a nobler or more honourable institution than the Manchester Unity of Odd Fellows, on the face of the earth; an order of men (as a body) who when reviled revile not again, but patiently wait until in its due time their works will be sufficiently manifest to draw forth the universal approbation of all good men. "Come then let us reason together," for I am, according to your conditions, within the precincts of Christianity; I am a Christian, and have not dishonoured the name by supporting my left arm (if I may use your own ideas) on an Odd Fellows crutch.

Your paper is commenced by asserting that there are only three radically distinct institutions scripturally recognized as of divine origin, and that all others are as redundant as the addition of a sixth finger would be to the hand; then follows a little unseemly jesting about crutches and waxwork toes; and the whole is intended to convey the impression that Odd Fellowship, &c. is not of your three divine institutions it must necessarily be founded on an antichristian base. That this impression, if received, would be an erroneous one, will be readily perceived from the consideration that the state is the most complex of all your three scripturally recognized institutions, it having been divided and reunited in almost every variety of form; some of its sections being of immense extent, while others are dwindled to the smallest size, yet in every shape the unity of the state is invariably preserved through all its ramification, so that even not the smallest portion can lose its identity with the general structure but by a departure from its laws, which the Order of Odd Fellows has never been guilty of so far as I can ascertain, they must therefore be considered as a portion of your scripturally recognized institution called the state.

You say, "tell us in the first place what deficiency in Christianity is supplied by Free Masonry, Odd Fellowship, &c.; convince me of a single advantage and I will, with your permission, become a candidate for admission." You mistake entirely the nature of the institution; when was it ever said that Odd Fellowship was intended to remedy the defects of Christianity, except by those whose tongues are made subservient to the dictates of a bad heart? May heaven forbid

that such a thought should enter in a lodge, or that we should for a moment pretend to have possession of either truths or revelations that are not to be found in the Word of God. But you also ask, what blessings have been found in the development of this association? This reminds me strongly of the incredulous Nathaniel, who asked in the simplicity of his heart, "Can any good come out of Nazareth?" As he was answered so I say, "Come and see." If to visit the sick and supply their wants, to provide for the widow, and take care of the orphan child, be blessings, you will find them in the Odd Fellows Association to an extent, and distributed with a promptitude that may lead you to exclaim, "Not the hearers of the law are just before God, but the doers of the law shall be justified, for these Gentiles do by nature the things of the law, their conscience bearing witness, and their thoughts accusing or excusing one another." We do not profess to deal with sectarian opinions, but endeavour to imitate, to the extent of our means, the example of our God and King, who is no respecter of persons, but sendeth his rain alike on the just and the unjust; and it would ill become us to attempt to judge another's servant, to his own master he standeth or falleth.

"Doth the new centre," you ask, "around which your affections move, radiate more light, more love, more peace, more joy, more prosperity, than either the sun of natural affection or that more glorious orb of Christian love?" and you pause for a reply. A. C., your challenge to discuss is written throughout with such a degree of caution that is not often displayed by an ingenious mind: you make no distinct charges against us, but constantly suggest a rivalry between Odd Fellowship and Christianity, which does not exist but in your own imagination, and you have no right to insinuate evil for our good. We disclaim altogether the idea of either superseding or improving Christianity; our grand objects are to subdue the evil passions of men; to unite them into one peaceable and harmonious brotherhood; to teach them by good example the blessings of sobriety, prudence, and virtue; to lead the dissipated from the paths of vice; to teach the improvident how he may independently meet the evil day of sickness and distress; and to induce all to become better husbands, better fathers, and better members of society.

Having thus replied to your first paper on the subject, I shall await the utterance of your further views, sentiments, and feelings, as prompted by the holy twelve, and I trust they will be candid, clear, and to the point. Let "truth" be our motto, not "victory." G. D.

REMARKS BY THE EDITOR.

THE claims of Free Masonry and Odd Fellowship are now matters of discussion among some of the brethren, both in this country as well as in the United States of America. This is one reason why it has been introduced into the *Messenger*. The article referred to, and to which the foregoing professes to be a reply, will be found on p. 64, and is from the pen of brother Campbell. Of course it is his

province to reply, and we hope he will do so. Should this be the case, on its arrival in this country, it shall be published in the *Messenger* for the benefit of our readers.

If we understand the question correctly, it is as follows:—Of what advantage can it be for a disciple of Jesus to unite himself with these human institutions? Or, in other words, What deficiency in Christianity is supplied by Free Mason or Odd Fellowship societies?

Brother Campbell says he has ten good arguments against all such associations. In our judgment, *one good reason* originating with the Lord who is perfect in wisdom and in love, ought to be quite sufficient to deter any of his followers from fraternizing with such communities. We would remark that we have known some Odd Fellows (what an ugly name), apply to Christ and his institutions for the reception and enjoyment of blessings, which they could not obtain from their own fraternity: thus honouring Christ and his institutions above what is esteemed by some, "the best institution in the world." But why a disciple of Christ whose *name is Christian*, should seek to add to this holy and honourable name that of Odd Fellow or Free Mason, we are utterly at a loss to know. Nor has our friend G. D., by his reply, No. I., at all enlightened us on this subject. It is true he says, "The object of these societies is to induce all to become better husbands, fathers, and members of society, &c." Better than what? Surely he does not propose to make them better husbands, fathers, and members of society than Christianity proposes to make them! The contrast then must refer to other worldly institutions, and *not* to Christianity—the relative merits of which we shall not pretend to decide.

Since the article of G. D.'s came to hand, we have been at the trouble to look over the two hundred and eighty-nine laws, or rules, all of human construction, by which the Manchester unity of the independent order of Odd Fellows, are governed. These do not include the twenty-five other laws, which refer to what they call the funeral institutions, which also exist among them—these making in all three hundred and fourteen bandages to keep the society in good and proper order. Now as far as we are capable of forming a judgment of the whole affair, (not to mention the dark and degrading initiatory ceremonies, as detailed to us by those who some few years ago passed through them, but who now stand on Christian ground), the fundamental principle, so far as benevolence is concerned, is founded on self-interest. It is, in fact, to give or lend to others, in hope, at some future time, either personally or relatively, to receive as much again. Now, it appears to us, that all such giving or lending among Christians, is condemned by the Saviour: therefore these societies belong not to Christianity, but to the kingdom of this world. Jesus fixing his eyes on his disciples, said, "For if ye love those who

love you, what thanks are ye entitled to, since even sinners love those who love them? And if ye do good to those who do good to you, what thanks are ye entitled to, since even sinners do the same? And if ye lend to those from whom ye hope to receive, what thanks are ye entitled to, since even sinners lend to sinners, that they may receive as much in return? But love ye your enemies—do good and lend—nowise despairing, and your reward shall be great, and ye shall be sons of the Most High: for he is kind to the ungrateful and to the negligent. Be ye therefore merciful as your Father is merciful.” Luke vi. 32—36.

LETTER FROM G. C. REID.

The following letter from brother Reid came to hand August 2nd, 1845.—Ed.

New York, June 27th, 1845.

Beloved Brother Wallis.—I doubt not you expected I would, and it was, indeed, my intention to have written you soon after my arrival on this side the Atlantic. On reflection, however, I concluded, that as I could then have said nothing but merely to intimate our safe arrival, the reverse of which would soon have reached England, had it occurred, to wait a week or two that I might be able to communicate somewhat respecting the state of matters in the religious reformation which had its origin in this new country.

Our passage from Glasgow to this place was considered, on the whole, prosperous, though the weather was rough, and the winds contrary almost the whole of the way. We reached New York in thirty-eight days; were all pronounced in good health and clean, so that we were not detained an hour at the quarantine ground, but sailed at once into the dock and landed.

My health during the voyage, contrary to my own, and the anticipations of all who saw me at the time of embarkation, was much better than while on land; I was not sick one moment, and eat my food well notwithstanding the howling of winds, dashing of waters, and the reeling too and fro of our little barque. It was not so with Mrs. Reid. On the second day we had to remove her from the steerage to the cabin, and from the cabin to a state room on the deck, which a gentleman gave up for her use, and there she remained sick and in bed almost the entire voyage. Well, that's all over now.

On the second day after my arrival, Mr. Parmly called on me to welcome me to this country. Mr. Parmly is one of the elders of the congregation here. He appears to be a very pious, feeling, and otherwise excellent man; but is so involved in business, that I doubt much the church lacks that attention which she requires at, and, I think, has good reason to expect from her pastors. But of this another time.

On the first day of the week I went to the place of meeting with strange feelings. Now, thought I, I shall see how these go-a-head Americans manage the matter. I was fortunate in hearing brother A. G. Comings, editor of the *Genius of Christianity*. He delivered a very nice discourse from 1 Cor. xiii., plain and pointed. I had a

minute's conversation afterwards. He appears a plain straightforward man, so far as I could judge from so short an interview.

The church here appears to possess little talent in teaching. My judgment is, now that I have been with them five Sundays, that there is not a congregation in England, or Scotland, requires help—I mean a good, efficient, and faithful evangelist, so much as the church and city of New York.

I can now say without fear of being accused of selfishness, as I never shall be able more to do the work of an evangelist, that we never can expect to see this reformation prosper until the churches unite heartily in sending forth efficient labourers into the field, and I speak advisedly, when I say further, that, if the present churches *will not*, I trust others will rise up who will, and if living, I for one, would not only bid them God speed, but to the uttermost of my ability I would join with and assist them, and leave the loiterers to dwindle and die.

I thank my God I have been spared thus to express myself. In a short time, divine permission, I will send you an article for the *Messenger*, devoted to this important subject.

I have had the pleasure of meeting here many brethren from Scotland and England, whom I knew of old, most of whom, indeed, are my own children. Brother Beadman is doing well; he is much improved I think; this appears in some measure the result of the independent circumstances in which he is now placed.

I shall write you a long letter soon, full of particulars. My health is not improving since my arrival in this country. The weather is very fine, and by no means too hot for me.

We had a procession and *mock* funeral the other day in honour of the late General Jackson. The procession took two hours and a half to pass our door.

Write soon—do. Love to Mrs. Wallis and family; brother Hine; and all—all—all. Yours in much esteem, G. C. REID.

DR. MERLE D'AUBIGNE,

OR, THE PROTESTANT RELIGION IN FRANCE.

A PUBLIC meeting was held at Finsbury Chapel on Monday evening, the 28th instant, to receive the above eminent divine, and to aid the evangelical societies of the continent. Intense interest was excited, and this spacious edifice was densely crowded. After the singing and prayer, and some preliminary remarks by the chairman, Sir Culling Eardley Smith, Dr. Merle D'Aubigne, of Geneva, was introduced to the meeting, and received with enthusiastic cheering. After referring to the object of the meeting—the person in whose name they had met, the Lord Jesus Christ—also paying a compliment and bearing honourable testimony to the character and usefulness of Mr. Mark Wilks, who had been a missionary on the continent for the last thirty years, &c., he proceeded to address the meeting. The following is a short extract from the speech, as inserted in the *Patriot* of July 31st.

"We have come to a new era. There is now commencing a new reformation—the reformation of the nineteenth century. We have seen in the last year, and indeed within the last month, events such as have not taken place for centuries. Many of you know that large congregations are every where collecting on the continent. In one large town there are congregations of twelve thousand people, who have seceded from the Pope; it is true their confession of faith is not very perfect, but we may hope, and especially we may pray, that their views will be enlarged, and that they will stand as a true church of Christ. It is very short:—‘I believe in God the Father Almighty, the Creator of the world; in his Son, Jesus Christ, our Saviour; in the holy Gospel; in the Christian church; and in eternal life.’ There are people among them who have come to a more comprehensive faith. The Roman Catholics do all that they can against them. They began with excommunication, the weapon of old time—of the middle ages; but finding they can make no progress with it they are abandoning it, and are doing all they can to get the power of the government enlisted against the new system. But there is a strong reaction in its favour among the people generally. I have received a paper, from which I find that, a few days ago, a large assembly took place of Roman Catholic priests, to see what could be done to put a stop to this great movement, and they made different propositions. Among these I find that one is the abolition of the celibacy of the priesthood. An old minister, M. Hahu, pastor of the town of Markdorf, seventy-six years of age, said, with a great and solemn voice, ‘My brethren, I am above seventy-six years of age, so that you may believe I have no intention to marry, but I must tell you that the examination and experience of my life has brought me to the conviction that celibacy must be abrogated, and, with an old bishop in the council of Nice, I must propose that our church may no more impose upon the priests what our Lord Jesus Christ hath not imposed;’ so he gave his vote for the proposition. That is among the old Catholics, and so you may believe what will come from it.

"In France we have a society which God hath greatly blessed: the work began with the conversion of a person who received a Bible from a *colporteur*;* another person converted was a minister; by and by they formed evangelical churches, where ministers were placed, and now a new era has broken in. It is no more one person here and another there, but the whole populations are rising against the Pope. Some time ago we had a very good friend, who was the means of bringing many to the Protestant faith; and there are now, in one department, where some months ago there was not a single Protestant, six congregations, with six ministers and six schoolmasters. This is not occurring in one place only, but everywhere. I believe that there are a hundred parishes now asking for ministers. Lately, in a town in the south, a *colporteur* sold some Bibles, the people read them, and they asked for a minister. Our friend, Mr. Wilks, sent them one: the first day he had one hundred hearers, and the second two hundred, and at the end of the week one thousand five hundred. He says that there is work enough for two ministers.

"In another place five parishes have asked for ministers; and in

* A person employed to circulate the Bible.

another, thirty-nine. Not only are the people coming to ask for the Word of God, but especially the priests. I have read of two Protestant English clergymen becoming Romish priests; they have not been converted, but *perverted*; but I must say, to console you, we have many priests who have come to the knowledge of the Lord. I have seen one of them in Geneva; he has written a little book—and it is well written—containing many passages from the Word of God, to tell the people why he has left the Pope, and come to Jesus Christ. This made the priests very angry, and he was condemned by a civil court of justice to one year's imprisonment, and a fine of six hundred francs. The time has now expired, and a meeting was held to congratulate our brother when he came out of prison, to shake hands with him, and to pray with and for him.

"Amongst the students at the college where I am professor, we had some this winter from France, Switzerland, Belgium, and Spain, who have all come, as we hope, to the knowledge of the Lord; and they are now working for the conversion of souls. Quite lately, a very distinguished prelate, the bishop of a large town in France, has been converted to the Gospel. The first time that he went to the Protestant church it made a great sensation. There was in that town a few Protestants, but they have now a fine chapel, and it is crowded with Catholics who come to the town to hear the Gospel from a man whom they so much respect. He has no rest from the beginning of the day to the end, in consequence of the number of Roman Catholics who come to be taught in the way of God.

"The question is not whether the work is to go on in Germany and France, but whether you will take some part in it. The work will be done, because it is the work of God; but will you lend your hand and your heart? that is the question. We present that question to the meeting, and, through the meeting, to the whole body of Christians represented by it. The work that we do is not the work of man, but it is, indeed, the work of the Spirit.

"I received, just before I left Geneva, a letter from two pastors of the French Reformed Church. We have two societies, but, in fact, they are only one—the same in principle and the same in faith. They try to bring new life into the whole of the Protestant Church, and then to bring the light to bear upon Popish darkness.

"The Papists boast to have among them the successors of Peter; but we have more than they have, we have Peter himself; and not he only, but the other foundations of the church; and, above all, we have the Divine Head, the Lord of the church himself, according to his promise, 'I am always with you.' It is not from the Popish church that we have the Holy Bible; the Popish church has nothing to do with the Bible. Protestantism has ever been in the church. Everywhere that you find, from the first century, the study of the Book of God, Biblical criticism, the propagation of the Bible, there is Protestantism. Many, many centuries before Luther and Calvin, Protestantism existed. Paul was the first Protestant, when he protested against the Galatians—against salvation by works—against Peter himself. The Word, the Word alone, teaches us, by the Holy Spirit. That is the first great truth to which we must adhere, which every evangelical Christian

must maintain. I will only mention a second one, and that is justification by faith. The Word of God and the grace of Christ are the two pillars of the church. Perhaps we sometimes lose sight of too much of that great truth, justification by faith alone. The Pope has always been contending to take away that word 'alone.' You are saved, the Romanist says, by faith, but not by faith alone, but faith and works. It is that word 'alone' which we must bring with us.

"If I look with special pleasure on this meeting it is because it will be a great means of promoting Christian union. This meeting is bringing Christians on the continent and Christians in England to shake hands together. We may speak of Christian union but we are now putting it in action. There is nothing that will better enable us to resist the power of the Pope than Christian union. I have remained in London three days longer than I intended to have the pleasure of meeting you this night. If it please God I leave to-morrow morning at five, for the continent; and I hope, by his blessing, to be there to-morrow night. I must say farewell to these dear countries of England and Scotland, where I have found so many brethren, so many friends. My heart is full of joy and gratitude, that, by the benediction of God, I have met with the kindness of Christian love amongst you. Farewell, Christian friends of England; may the Lord remain with you. I do not know, indeed, that I shall see you again. I do not know that I shall come again to this country; but I know that, by the blood of the Lamb, that makes us clean from every sin, we shall come to another place, where we shall sit down with Abraham, and Isaac, and Jacob, and with Christians from every tribe of men. May the Lord keep us in holiness, in faith, in love, in hope, to the great day of his advent! Amen!"

Of course our readers will understand that we do not approve of the "faith alone" system of Dr. D'Aubigne any more than we do of the Catholics' "faith and works." Justification, or remission of sins, may be perceived by a single act of faith in the mind; but to *perceive* the truth respecting this great doctrine, and to *receive* it in the Lord's appointed way, are two very different things. But we think it proper to present our readers with a short extract from the speech of Mr. Wilks, who was present at the said meeting. He gives us a view of the other side of the picture.

"The Rev. Mark Wilks then spoke to the following effect:—I will say but little to corroborate what you have heard. I have for nearly thirty years been labouring in France. When I first went I scarcely knew where to find a Christian family, still less a Christian minister: Christian books were very few; Bibles scarcely any; religious institutions in France and Germany there were none. But a happy change has come over us. Dr. Merle D'Aubigne has told you the great things that are doing against Catholics; but he has not said a word on the other side of the subject—as to the great things that the Catholics are doing against us. We are engaged in a warfare, and while I never saw so much good doing on the one hand, I never saw so much evil on the other. I will say a few words, because it may be

practical and useful. I mentioned some time since the existence of a society in Paris called 'The very holy immaculate heart of the Virgin Mary.' Since I first made you acquainted with it, that society has not been dormant. Whether you have been active, generous, prayerful, or not, that society has been going on increasing its members, and they now exceed one hundred thousand. The priests and lay coadjutors are at work in a manner that should teach us to set about our work. In three or four parishes in Paris, twelve thousand artisans have lately had their names inscribed on rolls of paper; they have been placed inside a heart, and that heart offered up in homage to this very holy immaculate heart of the Virgin Mary. This is not confined to the civil or operative classes; but they are endeavouring to gain over the different garrisons in and around Paris. Upwards of three hundred lately deposited their names in a heart, with military ensigns, and laid it upon the altar of the Virgin. This is the system of agency, energy, and artifice which is going on against us; and, therefore, while we see God at work, surprising us by his operations, yet we have counteracting agency for evil. There is a close association subsisting between this country and France; and I say it with great seriousness, that nothing can remedy the evil influence that is coming over England from her growing intimacy with France, but the diffusion of the Gospel among that people. As far as we can trace effects to causes, you would have heard much less of Puseyism, had it not been for the connexion between the educated classes of these countries. Again, great evil has arisen from your young people being sent to France to be educated—and your families being supplied with servants from France. Nothing that I know of can counteract this, but the diffusion of the Gospel in that country: if you neglect religion in your association with France, the religion of this country must suffer for it.

"France is great for good or for evil, and it is gathering up its strength. The government have made a bloodless fight against the Jesuits: their operation on certain masses of the people is great; but where the religion of Jesus Christ comes into the heart, the humblest, the poorest of the peasants can pose the most learned. They do not know how to get rid of the peasants when they come with their New Testament. They are making all sorts of efforts to prevent the influence of the Word of God. Within a few years, through the Bible Society, three millions of copies of the Scriptures have been scattered in France; and it is the Word of God which is doing this work—a work which we expect, which we hope, will justify the interest and exertions which we hope you will make in its favour. You know your duty, or, if not, it is easy for you to ascertain it. While you are eagerly sympathizing with the sufferings of the idolaters in every part of the world, and are making great and generous efforts for them, you know that it must be your duty to fight against the Man of Sin—against the superstition and the fell influence of the Catholic religion; and, knowing what is right, Will you do it? He is a faithful and covenant-keeping God, and, in spite of all our fretfulness and ingratitude, he will carry on his work, and we shall shout together one day, from every part of the universe, 'Babylon is fallen, is fallen, is fallen!'"

ITEMS OF NEWS, STATISTICS, &c.

HOME NEWS.

BATTLECOUP.

August 9th, 1845.

SINCE I last wrote you, on the subject of my tour in Galloway, our brother R. Howat visited the brethren there, and during his short stay immersed three individuals into Jesus; and I have since heard some cheering accounts of the prospects of the brethren in Newton Stewart. Brother Robert Service, of Saltcoats, who is both a zealous and accomplished proclaimer of the Gospel, has arranged to go soon to Newton Stewart, and labour in word and doctrine in that neighbourhood for two weeks; and in all likelihood brother Ivie Campbell, of Dalgig, and myself, will pay them a visit at the same time, and remain to assist in the work for a few days. May the Lord bless such labours for the glory of his name.

I, in company with brother Service, made several proclamations at Dalgig, on last Lord's day, to large, and apparently deeply interested audiences; one young man was immersed at the same time, in presence of the congregation; there is, meanwhile, the prospect of not a few following this example at Dalgig. Last night the brethren in Newmills had the happiness of receiving among them, by immersion, one who has for a long time vacillated much; before he had his mind made up to follow the Lord in his own institution, this man occupied a position of some influence among the Morisonians here, among whom he has been worshipping on the open communion principles. We hope that this event may provoke a more earnest and temperate inquiry among the pious of that sect.

I am glad to inform you that the congregation here is getting on in a very comfortable way; some old leaven has been purged out, and a few additions by immersion have taken place from time to time. The people in this neighbourhood appear apathetic, being, with excitement in respect to a contested settlement of a clergyman, Free Churchism, &c., driven about like the waves of the sea. I have therefore resolved on employing more of my feeble energies in agitating the principles of our reformation in other quar-

ters within my reach. In the good providence of God. A door is opened in a few places, and we, in the strength of our God, find ourselves far superior to our enemies, and all opposers of truth, who shrink like cowards from all personal contact with us. They evidently know that their strength lies in keeping at a respectful distance from us, and in conjuring up every bugbear of their imaginations to frighten away from us sober and inquiring people; and it is matter of grief to us that they should succeed so well amongst the respectable and pious portion of the community. The only engine that the disciples can employ with success in opposing such influence is their own holy, irreproachable behaviour.

We had a visit lately from brother Greenwell at Newmills; and the brethren were highly gratified and much refreshed by his powerful and eloquent discourses; and we believe they also had a happy effect on the minds of most who heard him; and we are all happy in having had an opportunity of making his acquaintance, and hope that it will yet happen in the course of events that we may enjoy his labours at some future period. We cannot hide from ourselves the fact that there are few, if any, well qualified for the evangelist's work among the brethren in Britain; but let all who have a heart to supply the means for their support, pray to the Lord without ceasing, that he would send forth more labourers; and in the meantime let us not despise the day of small things, and let every talent we possess be put into the bank.

JOHN LAWRIE.

STOCKPORT.

August, 5th, 1845.

LAST first day we had the pleasure of admitting two into the kingdom of Messiah by their being baptized into Jesus for the remission of all past sins, and hope they will in future adorn the doctrines of Christ Jesus our Lord in all things. We number about thirty-six or seven, and are striving together for the faith of the Gospel.

T. WILKINSON.

FALKLAND FIRE.

August 11, 1845.

We in Auchtermuchty as a congregation are living in peace and are edified and multiplied. We had one added to our number yesterday by immersion, a female, the wife of one of the brethren.

A. F.

NOTTINGHAM.

THE disciples in Nottingham and its vicinity are making progress. After brother Greenwell's present engagements have terminated, he is to proceed to Nottingham to become the evangelist of the congregations in this district for the next twelve months.—ED.

FOREIGN NEWS.

Paris, Kentucky, March 17th, 1845.

THE cause of Christianity is in a prosperous condition here. Within one month past we have had twenty added to the church at this place, three at Clinton, and four at Madison.

HENRY THOMAS.

Louisville, Kentucky, March 26th, 1845.

My evening visits to New Albany, of late, have resulted in the immersion of twelve persons at different times. We have frequent additions in Louisville.

A. KENDRICK.

Boon County, Missouri, April 8th, 1845.

THIS evening brother Church and myself returned from a preaching campaign of four days, on the south side of the Missouri river. We laboured at Pisgah, in Cooper county, and yesterday planted a church of Jesus Christ at that place, of thirteen members. Two Baptists came out and united with the brethren. One other was immersed, who will unite in Howard county.

T. M. ALLEN.

Georgetown, Kentucky, May 1st, 1845.

ON Saturday night we commenced the siege at Little Rock, and continued day and night for twenty-six days. The two first Lord's days the Representative Hall was kindly granted us by Mr. Triplett. The remainder of the time we preferred to confine the meetings to our house, as most favourable to success. The citizens, in general, manifested the greatest kindness and respect, and the truth began to prevail in a few days after our arrival. A feeble opposition set in from several quarters, but it was of little avail. The citizens of Little Rock were not to be deterred or dictated to. Like the noble Bereans they examined, were convinced, and obeyed. Our success was gradual and constant, and beyond all calculation. It was a source of astonishment to all, and a matter of rejoicing to a great number. The result was ninety additions. Evangelist Ricketts remained some weeks on business, and gained five more, making ninety-five. We left them rejoicing, with gratitude for your kindness in sending them help.

To the brethren and citizens of that place we feel under the deepest obligations for their liberality and kindness. May the Lord greatly multiply and bless them! Evangelist Johnson's parting with his brother, Judge Johnson, and his family, who had obeyed the Lord, was most affecting. "Well," says he, "you have made me a great fortune by visiting this place." He could say no more. He was full. He was overwhelmed. Again he gathered fresh power and broke out, "We hope to meet again in heaven." Evangelist Johnson embarked for Princeton. After spending a few days there he visited New Orleans, and preached to the brethren and friends a few days at that place. As no suitable preparations could be made for an effort, none was made. It was thought by the brethren that much good was done by the few discourses delivered, and they are resolved to form a congregation in the city, and prepare for an effort worthy of such a place. Thank the Lord we have reached home in safety, having passed through a thousand dangers. There are many places in the south equally anxious to hear and obey the truth. Permit us to unite our petitions with yours to the brethren in Kentucky to co-operate with you in such glorious missionary enterprises.

J. T. JOHNSON,
R. C. RICKETTS.

Davidson County, Tennessee, July 12th, 1845.

AFTER a long and dreary night, the glorious cause of Christianity has again arrested the attention of some of our countrymen. We have just closed a meeting in Woodbery, Cannon county, which commenced on Saturday, the 28th of June, and continued for ten days, with one hundred and thirty-two additions; three of which were from the Baptists, and fourteen from the Methodists. Glory to God and the Lamb for the conquest. The meeting closed with a solemn burial in baptism of twenty-one persons, about eleven o'clock at night, after the moon had set behind the Western hills, and the stars were pouring their full rays on the earth, and the light of many candles added a sublime scene to the beholder. I was broken down, or the meeting would have been continued. This was a celebration of the 4th of July, on which day we had twenty-one additions. On the second night after the meeting closed, some eight miles distance, I met with a large congregation, where again I discoursed to them; two more nobly confessed the Lord. May the cause prosper.

S. E. JONES.

State of Illinois, Gallatin County, July 12th, 1845.

I AVAIL myself of a few moments' opportunity (as I have but a few to spare, in consequence of an appointment I have this evening) to inform you that I have devoted my time for the last ten months to the work of an evangelist; during which time I have immersed ninety-six professed believers in Christ; of which number thirty were Methodists, one a preacher, and four Presbyterians. A. SUTTON.

TO OUR READERS.

ORGANIZATION.—It is a matter of regret that New Testament, or church organization is but little, perhaps not at all, perfectly understood in the present day. Indeed, some otherwise intelligent persons, have recently said, there is no system of organization revealed in the New Testament, either as it relates to officers, order of worship, or discipline. In this, we think, they are in great error, and would recommend to their serious attention the essay on this subject commencing on p. 201. In the primitive church, elders, or rulers, (not law makers), were ordained in every church, that all things commanded by the Saviour and his Apostles might be attended to in order and in love. And the great Apostle to the Gentiles says, "he taught and ordained the same things in every church." The disciples, too, are commanded to be perfectly joined together in the same mind and in the same judgment, that there be no divisions among them. 1 Cor. i. 10. Still there are divisions and strifes in existence. To what then, we may ask, are these attributable? Certainly not to the want of more explicit testimonies in the Word of God—but, in our judgment, to the ignorance; self-will, and pride of the human mind. As soon as every thought and lofty imagination is brought into subjection to the obedience of Christ, who is the head of his church, all these divisions and strifes will cease, and brethren will dwell together in harmony and love. Let every brother and sister then, make it their study to give no just cause of offence neither to Jew nor Gentile, nor to the church of the living God.

GENEOLOGICAL TABLES.—The tables on the geneology of the post-deluvians and ante-diluvians, as presented on p. 226, by brother Wilson, we think to be important and interesting—at the same time we cannot answer for their being strictly correct. Our brother makes Jacob to be cotemporary fifty years with Shem, who passed over the flood with Noah and those who entered the ark with him. This may be correct, but to us it appears rather doubtful at present.—Ed.

THE
CHRISTIAN MESSENGER
AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VI.	OCTOBER, 1845.	VOL. I.
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ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. VI.

Wednesday Evening.—Further remarks on the tradition of the Patriarchal Age.

Olympas. What do you mean, William, by *tradition*?

William. Any thing handed down from our fathers.

Olympas. Our names, goods, chattels, and hereditaments, are handed down to us from our fathers. Call you these traditions?

William. Only their opinions, views, and experience.

Olympas. The latter term includes all that we value in tradition. We need not the opinions nor the views of our forefathers half so much as we need their *experience*. Their experience is often of great importance to us, and should always be respected.

Reuben. Is tradition necessarily oral, or may it be both oral and written?

Olympas. It is both oral and written. Books that are truly useful are written traditions, or the narratives of human experience. Can any of you recite a passage in Paul's writings that demonstrates his views of tradition as being both oral and written.

Thomas Dilworth. To the Thessalonians Paul says, "Hold the traditions you have been taught, whether by word or our epistle." This would imply that traditions, in his esteem, were both oral and written.

VOL. I.

T

Olympas. And how, Thomas, do you define *experience*?

Thomas. Experience is practical knowledge, or our acquaintance with things from an immediate contact with them. So, I think, our school-master defined the word. He used to say that every man's experience was his knowledge, and that no person knew any thing but by experience.

Olympas. Human knowledge has, indeed, but two chapters—our own experience and the experience of others. Faith invests us with the latter, while memory furnishes the former. But true knowledge is all comprehended under the term *experience*; all else is theory, hypothesis, conjecture. Tradition, then, is most valuable, as it records the knowledge or experience of past generations. But, unfortunately, other ideas and things have been called *traditions*—the dogmas, opinions, and hypothesis of men. Jews and Christians have volumes of written and unwritten traditions, which have no real knowledge or experience in them; and because of the use they have made of these, the very term *tradition* has fallen into bad repute. The Jews with their *oral* law, or unwritten written law, and the Romanists with their written unwritten opinions and hypothesis, called *traditions*, have made faith in tradition a disreputable belief. Still, when properly interpreted, tradition is the record of human experience. It is history, verbal or written. The Bible is, for the most part, tradition; for it gives us the experience of many individuals, and the divine procedure with them: and saving faith itself is but the belief of the traditions found in the New Testament.

Reuben. Did you not say that "*saving* faith" was practically more than belief of testimony or the assent to tradition?

Olympas. True: but these traditions respect a *person*, not a *thing*. Now the belief of the traditions concerning that person, necessarily imply confidence in him; therefore, when we wish to simplify to the humblest capacity, we say, that *saving* faith is *trust in Jesus*; or, believing on Jesus as our Saviour; or; trusting in God, through him, as the only way to God—as the truth and the life. Every one who trusts in God, and rejoices in Jesus Christ, is a saved person.

Reuben. This is, then, the reason why the saints of the ancient Scriptures are so frequently spoken of as trusting in God, and why they are described as "they that trust in him."

Olympas. But we must return to our lesson. Tradition, when properly defined, is, you will perceive, the most useful of all the sources of intelligence to man. The Bible is a volume of traditions; and they that add to it their own traditions as of equal authority, as far as in them lies, make the Word of God of no practical value—they make it void by their traditions.

Thomas Dilworth. Is there any now-a-days, who, like the old Jews, make the Word of God of non-effect by their traditions?

Olympas. The doctrine of the church of Rome, according to the Council of Trent, is, that "the truth and discipline of the Catholic church are comprehended both in the ancient books, and in the traditions which have been received from the mouth of Jesus Christ himself, or of his Apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession."

Thomas. And what do Protestants say of tradition?

Olympas. That "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This is a safe doctrine, if Protestants would not give it up in practice. But as all religious truth was in the first place a matter of oral tradition, it was kind to have it conveyed through few hands, and carefully written on the memory of those who were entrusted with it. This was accomplished in the best possible manner by the persons employed in keeping the oracles of God during the first ages of the world. It was stated at the close of our last lesson that all the experience of the human family was communicated to Abraham and Isaac by two persons—Methuselah and Shem. How old, Reuben, was Isaac when Shem died?

Reuben. Isaac was born in the year of the world 2108, and Shem died in the year of the world 2156, or five hundred years after the flood. Isaac was therefore in his fifty-second year when Shem died.

Olympas. You said, at our last lesson, that the history of two thousand years reached Shem through two persons. You assume that Methuselah saw and heard Adam two hundred and forty-three years; that Shem saw and heard Methuselah ninety-eight years; and that Isaac saw and heard Shem fifty-two years. We know they might have done so; and what was possible in such a case is the most natural event; because, who, in the time of Methuselah, would not wished to have seen and heard the first man? Who of us would not travel across all Asia to see the first man, so late as the close of the seventh century from creation, and to have heard him tell the wondrous story of his most eventful life?

Adam, Noah, and Shem must have related their experience more frequently and with more minuteness, because so often interrogated, and so universally interesting, than ever did any other men. Hence its superlative accuracy and safe transmission to Moses. Every word was stereotyped. If Adam, after the year 400, related his experience before and since the fall, only once for every year, he must have told it at least five hundred times. Surely, then, he must have remembered it well. This is true of Shem, who carried in his memory the records of the antediluvian ages, as well as of ten generations after the flood. But tell me, Reuben, when you say that all the knowledge, that is, all the experience of two thousand years, must have reached Isaac through but two persons—Methuselah and Shem—do you mean these two only, or these two supported by other witnesses?

Reuben. I presume there were, for much of this time, innumerable concurring witnesses; but I mean in point of *descent*, it needed to pass but through two persons till it reached the ears of Abraham and Isaac.

Olympas. And through how many from Isaac to Moses?

Reuben. Isaac may have conversed several years with Levi, his grandson; for Isaac lived contemporary with Levi some fifty-three years.

Olympas. How do you make that appear?

Reuben. Isaac was born in the year of Abraham one hundred, or in the year of the world 2108; Jacob was born in the year of Isaac sixty;

and Levi in the year of Jacob sixty-seven; that is, in the year of the world 2235. Now as Isaac lived one hundred and eighty years, he died in the year 2288, which was the fifty-third of Levi.

Olympas. How old was Levi when his second son, Kohath, the grandfather of Moses, was born?

Reuben. I never could find that out from all my readings of the five books. I find, Exodus v., that Levi lived to be one hundred and thirty-seven years old, and Kohath one hundred and thirty-three, and Amram, Moses' father, one hundred and thirty-seven; but in what year of Levi, Kohath was born, I know not.

Olympas. It is inferred from various circumstances that he was born in the one hundredth year of Jacob and thirty-third of Levi. Being thirty years old when Jacob migrated to Egypt, he must have lived in Egypt one hundred and three years, or within thirty years of the birth of Moses. This would leave but thirty years for Amram to occupy in communicating intelligence from Levi to his son Moses.

Olympas. Can you, Thomas, repeat the dates of the deaths from Abraham to the death of Moses?

Thomas. Abraham died in the year of the world 2183; Isaac, in 2268; Jacob, in 2315; Levi, in 2372; Kohath, in 2401; and, allowing Amram to be born in the thirty-fifth year of Kohath, he died in 2340, at which time Moses was about eight years old. But it may have been several years later, as we have no very certain data from which to infer his age at the birth of Moses.

Olympas. It is, then, upon the whole evidence before us, plain, that Methuselah could have communicated to Shem; Shem, to Isaac; Isaac, to Levi; Levi, to Amram; and Amram, to Moses, the history of all things from the creation. Moses in the genealogy of historians, is, then, but the sixth from Adam. Adam, the first; Methuselah, the second; Shem, the third; Isaac, the fourth; Amram, the fifth; Moses, the sixth. Between Adam and Moses there stand but four successive witnesses—sustained, indeed, by an innumerable multitude of concurring voices. When, then, you hear any persons cavil at the narrative of Moses on account of the unwritten traditions of preceding ages, or because of the number of hands through which these documents passed, remember that it may have passed through but *four persons* from Adam to Moses; and that from the frequency of the repetitions necessarily called for, all things must have been most accurately retained and delivered over to Moses, who, in addition to all this, had the guidance of the unerring Spirit of God.

Who, of all these oracles of the patriarchal ages, think you, William, was most illustrious?

William. Enoch, I suppose, because he was translated.

Olympas. We are now speaking of these six oracular historians.

William. Shem, I imagine, because he lived in two worlds and had conversed with the antediluvians and postdiluvians, and had more experience than any other man from Adam to Moses.

Olympas. Tell me, Susan, what does the word *Shem* mean?

Susan. You told us that it means **REOWN**: you also said it means *King of Peace*.

Olympas. You mistake when you say that the name **SHEM** indicates any thing more than *renown*. When I spoke of the King of Peace it was in reference to the opinion that Shem and Melchisedec are both names of the same person. Edward, can you sum up the reasons I gave for the opinion that Shem is the mediator called Melchisedec?

Edward. You said that Shem was a personal name, and Melchisedec an official name; that *malchi* denoted king, and *zedek* righteousness—"king of righteousness;" and that *Salem* corresponded to Jerusalem, the City of Peace; for *Shalam* imports *peace*.

Olympas. But this does not amount to a reason why we should identify *Shem* and *Melchisedec*.

Edward. You said that the eldest and most illustrious branch of every family was priest; and of the family of Noah, Shem was, doubtless, in the time of Abraham, the most venerable and illustrious member. And in the second place you observed that Paul himself held up to admiration the superlative dignity of that person, even in comparison with Abraham, and showed that as Shem was the most renowned father of the Messiah, and of Abraham too, as their progenitor, it behoved that, if any one was to fill the high place of universal priest, especially in reference to the progenitors of our Lord, Shem should be that person.

Olympas. But we give that consideration more significance by the fact that Shem was, in point of age, experience, and personal dignity, the first man in the world. He was the oldest, most intelligent, and authoritative person, being then the head of *nine* generations. "Consider," says Paul, "how great this man was, to whom even the patriarch Abraham gave tithes of all!" Again, it is certain that Shem was living at that time, and being the chief progenitor of our Lord, who could be High Priest over him! It would have been an infraction upon the patriarchal institution to have made a *son of Shem* High Priest over him. No person could, in compatibility with that institution, be High Priest over Shem. The words to Cain indicate this principle: "If thou doest well, shalt thou not have the excellency [over thy younger brother?] unto thee shall be his desire, and thou shalt rule over him." It was right that Abraham should have received the benediction from father Shem, who lived at Jerusalem and was High Priest of the world. He, too, of all postdiluvian men, in respect to these high official honours, was without beginning of days or end of [priestly] life; without father and without mother, having no priestly ancestry, nor succession, but a priest of his own order, officiating for a world during the interregnum from Noah to Abraham, and that too to the day of his death. He was, therefore, a most eminent type of the high priesthood of Jesus. But our speculation on Shem has led us a great way off from the strict subject of our morning's conversation; but our excuse is, that we shall find in the book of Genesis the seeds or elements of all the subsequent revelations, precepts, and promises vouchsafed to man. We must therefore note them as we proceed. Having now sketched the history of tradition, and the memorable events of the antediluvian world, we shall, at our next lesson, take up the history of the flood.

A. C.

PARENTAL INSTRUCTION.

"Be a good boy, my son," says a father to a poor child who has but a glimmering idea of what goodness is, and finds even that imperfect goodness very hard to practice. He loves his parents, and promises "to be good." But, the next moment, his brother or his playmate teases him—he flies into a passion, beats him, calls him names, quarrels thoroughly, and perhaps broods over his resentment for days, without once thinking that he is wicked, and doing what is hateful in the sight of God. How much better it would be to teach children from their cradle, that though sin is in their nature, and they are sinners in the sight of God, yet they can obtain his forgiveness and his aid to enable them to "cease to do evil," and "learn to do well."

Suppose the father should take his little boy upon his knee; and kindly say something like this: "My dear child, I am distressed to think what a rage you were in to-day with your little brother—how you struck him, and called him ugly names, which I have told you, you should not do. You have disobeyed me, and given me great pain. But there is another whom you have disobeyed, and displeased by your anger—one far greater than I, whom it is much worse to disobey and displease even than me—our Father in heaven. His eyes were upon you. He has commanded us to "love one another"—to be "gentle, tender-hearted, and kind to one another." "I will show you where it is written in his Holy Book;" and the father opens the Bible and reads a few such texts. The boy excuses himself by dwelling on the provocation received. The father explains the insufficiency of the excuse, by showing how God has commanded us to "love our enemies"—to "return good for evil"—to "forgive one another," &c., and how he daily forgives in all of us, even in the child himself, many offences. The example of our Saviour praying on the cross for his foes, might then be narrated with good effect. The father ends by teaching his son a prayer to God, first for forgiveness, and then for help to try to overcome such tempers in future.

An occasional conversation, such as the one thus imperfectly sketched, would surely have more influence upon a child, than scores of the severe admonitions parents bestow under the mere excitement of the moment.

The revealed will of God should be made the test of the child's actions. He should be taught they are good or bad, not merely because the parent declares them so, but because they are so pronounced by the Word of God.

THE LOVE OF GOD.

COULD I with ink the ocean fill,
Where the whole world of parchment made,
Was every single stick a quill,
And every man a scribe by trade—
To write the love of God would drain the ocean dry,
Nor could the scroll contain the whole, though spread from sky to sky.

EDUCATION OF PLANTS.

INNUMERABLE are the advantages which mankind have derived from the horticulturists. Few would suppose that the peach (from which branched the nectarine) had its origin in the wild lime. That favourite edible, celery, springs from a rank acid root denominated smallage, which grows in all sides of ditches, and in the neighbourhood of the sea. The hazlenut was the ancestor of the filbert and cubnut; while the luscious plum can claim no higher source than the sloe. From the sonac crab issues the golden pippin; and the pear and cherry originally grew in the forest. The garden asparagus, which grows, though not very commonly, in stony and gravelly situations near the sea, when growing spontaneously is a diminutive plant; and none, indeed, but a practised eye, examining into the species which is reared by artificial culture, can discern the least resemblance. Wondrous to relate, the cauliflower, of which the broccoli is a sub-variety, is derived, together with the cabbage, from the colewort; a small plant in its natural state, with scanty leaves, not weighing half an ounce. The *Crambe Maratima*, which is found wild adjacent to the sea, has been improved into sea kale. The invaluable potato is the offspring of a bitter American root, of spontaneous growth; and the all-tempting pine-apple descends from a fruit which in foreign climates grows wild by the side of rivulets, and under the shade of lofty trees.—*Gardeners' Gazette*.

THE TONGUE.—No. III.

THE discussion of no subject is out of place when such discussion is needed, especially when it will prove profitable to those who love the Lord in sincerity and truth. Discussion is profitable in a twofold sense. 1. When the truth is fairly set before professors of Christianity, those who are desirous of conforming their lives to the teaching of Jesus and the Apostles will be greatly benefitted, because they will be guarded against sin, and will be influenced by the truth. 2. Those who are stumbling-blocks in the way of sinners, and even Christians, having only the form of godliness without the power, may be induced to desert the ranks of Christianity; for if they will not live in obedience to Jesus Christ they do great injury to the cause, and prevent hundreds from confessing the Lord. The truth will either humble them under the mighty hand of God, or drive them back to the world, where they ought to be if they will not have the Lord Jesus to reign over them. The pious walk and godly behaviour of Christians either bring cold-hearted and indifferent professors from the error of their ways, or drive them from the Christian profession into open rebellion against God, terminating in their eternal ruin. Paul says, "We are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." 2 Cor. xi. 15, 16. We should not forget the important declaration of the Apostle: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This offence is often committed in the teachings of the

different theories of the present age. Some men teach, for truth, their own speculations, and thus offend in word, not men only, but God their Creator. Materialism, Destructionism, Restorationism, Universalism, and all other *isms* unauthorized by the Great Teacher, are all offensive to God, because their advocates offend in word in contending for these different systems. He who leaves the New Testament, with its facts, truths, arguments, its pure speech, commands, and promises, and advocates a system partly divine and partly human, occupies untenable and unsafe ground, and is, to all intents and purposes, an offender in word against God. When an individual prays to God desiring him to pour out the Holy Spirit upon a congregation of sinners to convert them to God, does he not offend in word for asking that which God has never promised to do for them, which would be a violation of the language of the Apostle James as well as that of Paul? "Of his own will begat he us with the Word of Truth." James i. 18. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in (to) Christ Jesus, I have begotten you through the Gospel." 1 Cor. iv. 15. We must invite our readers to some quotations from the Bible in connexion with Christian practice on this subject. By way of commencing this particular part of the subject, I will offer an anecdote respecting the tongue. "Rabbi Simon, the son of Gamaliel, said to his servant Tobias, Go and bring me some good food from the market. The servant went, and he bought tongues. At another time he said to the same servant, Go and buy me some bad food. The servant went and bought tongues. The master said, What is the reason that when I ordered thee to buy me good and bad food, thou didst bring tongues? The servant answered, From the tongue both good and evil come to man; if it be good, there is nothing better; if bad, there is nothing worse."

Sometimes some professors of religion speak as if the fear of God was not before their eyes, nor upon their tongues. Some such are guilty of gross exaggeration, either in magnifying their wealth or exalting themselves in the estimation of others; forgetting that the Lord will humble the self-exalted. Should an individual promise to liquidate a debt at a certain time without defalcation, and fails to do so, was not that individual wrong in making such a promise, unless he knew he could with certainty comply with his promise, and thus keep his character unspotted? No one would thus act but an unwise and imprudent man. This individual would offend in both word and deed. If an individual were to make such and other like promises, when at the same time he had no intention of complying with them, or knew it would not be in his power to meet such an engagement, but only made promises to get rid of his creditors, he would stand awfully guilty before heaven and earth. A man's eternal weal or woe is within the power of his tongue, as is evident from the Bible. "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof." Prov. xviii. 22. Solomon, also says, that "A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit." Prov. xv. 4. And again, "The lips of the wise dispense knowledge; but the heart of the foolish doeth not so." How careful

should we all be in using that member of the body in whose power are life and death. Life, if we use it lawfully; but death if we abuse it in disgracing our Master's cause. We are commanded by the psalmist David to possess our tongues. "Keep thy tongue from evil, and thy lips from speaking guile." Ps. xxxiv. 13. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver; the heart of the wicked is little worth. The lips of the righteous seed many; but fools die for want of wisdom." Prov. x. 18—21. Fools, says Solomon, die for want of wisdom. They are not wise in their speech; the tongue the Lord has given them is foolishly or unwisely used; they abuse it; they apply not their hearts to wisdom. If under a typical dispensation the Prophets of Israel cried aloud and spared not on account of the sins committed by that peculiarly favoured people, many of which sins proceeded from false lips and lying tongues, how prudent ought professors of Christianity to be, for they have all the light and truth of all the preceding economies beaming forth under the dispensation of the Gospel under which they learn the will of God, not in type, but in the antitype; not from the shadow, but the substance; not from the letter, but the spirit, for the letter killeth, but the spirit giveth life; not from mount Sinai, but at Jerusalem; not from Moses, but from the Great Teacher, the Lord Messiah, the exalted Captain of our salvation. In the days of Jeremiah, Israel transgressed in word and deed; they had provoked the Lord to anger "with their graven images, and with strange vanities." So great were their transgressions that Jeremiah was melted into tears and proclaimed as if from the valley of humility, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongue like their bow, for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongues to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Therefore, thus saith the Lord of hosts, Behold, I will melt them and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth his wait. Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" Jer. ix. 1—9. We have a dark picture given us here by the Prophet of the awful condition of the Jews. They had even taught their tongues to speak lies; they are represented as walking with slanderers; and their tongue as an arrow shot out, speaking lies. They would speak peace to

their neighbour with their mouths, and their hearts filled with malice and destruction. So great was the abuse of this useful little member, it was even educated to lie: ah, taught to ruin the souls of men. In the days of Christ they had not forgotten this wicked and soul-destroying practice: "Ye hypocrites," said Jesus, "well did Esaias prophecy of you saying, This people-draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv. 7—9. It should be sufficient for us only to know the will of God, that we might do it from the heart, and be blessed in the deed. And shall not we, with so many fearful warnings before us, restrain the tongue, and bring it and keep it subject to the law of truth and righteousness. Its proper use is good for our spiritual health: for "He that speaketh truth showeth forth righteousness; but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever; but a lying tongue is but for a moment." Prov. xii. 17—19. It is also said by the same wise instructor, that "lying lips are an abomination to the Lord; but they that deal truly are his delight." The Apostle John cautions us against loving in word only. "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." John iii. 18, 29. Shall we multiply quotations? Does it require so many divine proofs that the abuse of the tongue is sinful, extremely sinful, as well as an abomination in the sight of God. Let us profit by the type and not prove to be the antitype of the wickedness of those that lived under preceding dispensations. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries? either a vine, figs? So can no fountain yield both salt water and fresh."

May we for the future live nearer the cross of our Lord and Master. May we live to his honour and glory. May we be drawn to heaven by the love of God and the motives of eternity, and daily examine ourselves whether we are in the faith. We are kings and priests to God. We must reign over our own hearts and present our body as a living sacrifice acceptable to God by Jesus Christ. May we, by a patient continuance in well doing, seek for glory, honour and immortality—gain the port of eternal safety, and sit down in the kingdom of God with Abraham, Isaac, and Jacob, and the blood-washed millions that shall walk the streets of the New Jerusalem. G. B. M.

PASSION AND PRAYER;

OR, ONE REASON WHY PARENTS LOSE THEIR INFLUENCE.

ONE defect spoils the beauty of a piece of mechanism; and one fault cripples the influence of a parent. The most prominent reason we know of, why religious parents are often without successful moral influence over their children is, because they do not take care of their temper. They teach well, pray well, advise well, but a bad temper neutralizes all.

"Father's cross," said a little girl to her elder sister one day, after being corrected. That impression outweighed all consideration of her own fault in that child's mind. If she had committed one wrong, her father had done another, and why should she be punished?

Take another fact. A man of very sensitive feelings prayed one morning with deep emotion in his family—emotion amounting to tears; for he was a very feeling man. Rising from his knees, he went out at the back door; and lo! a sight which transformed his every pious feeling into passion. His son Joseph had left the swill-pail at the door, and during breakfast time the unlucky cow had kicked it over, and broken it! Flying into a whirlwind of passion, he kicked poor Brindle, cuffed his forgetful Joseph, and fell into a most graceless frame of mind. Alas, for such a parent! Even poor Brindle herself would almost pronounce his religion a form; and as for the boy Joseph, he could not but fancy his father a hypocrite, while smarting under the stroke of his angry cuffs with the echos of the morning prayer still lingering in his ears. What wonder if that boy reject the Gospel, despise his parents, and become a bad man? Better for the father not to pray than to follow his petitions with such passionate outbreaks. Let parents, we say again, especially religious parents, look well to their tempers.

SHORT DISCOURSES.—No. V.

THE GRACE OF GOD.

"WHEREFORE we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

It does seem to me that many of the brethren have not taken a correct view of the grace of God, or they would not be so negligent in attending to the ordinances of God's house. From the view we have taken of the ordinances of grace, what shall we think of a person who professes to be a disciple of Christ, and belongs to the congregation of the saints, but who very seldom attends the house of worship? Does not his conduct say that he does not feel his need of God's grace? He says he intends to serve God acceptably, but he does not come to the ordinances through which the heavenly Father has promised to communicate his gracious aid, to enable him thus to serve him. How strong must that individual feel who can thus depend upon his own strength to conquer in the holy war!

But this is not the only inference drawn from this man's conduct. His practice says to the Lord, "O Lord, I do not need thy grace; I do not want it; go and bestow thy grace upon the weak and feeble, but as for me I want it not; nay, Lord, I will not have it!" Be astounded, O heavens, and let the earth blush to think that a poor dying mortal should ever give vent to such a sentiment.

But perhaps one is ready to exclaim, I never entertained such a blasphemous idea. Then, my brother, if you are guilty of the neglect of which we have spoken, your practice speaks a language you did not intend. But that your practice expresses all we have here stated, a moment's reflection must convince you.

Say that the Lord has appointed the ordinances of his house as means of grace, may we not contemplate the God of all grace standing at the head of these institutions, saying, "O, every one that thirsteth, come unto me and drink; come to the ordinances ordained to refresh your souls, and drink abundantly, that your strength may be increased, and you enabled to serve me acceptably with reverence and godly fear." But you will not come. You will not attend these means of grace. And yet you say that you intend to live a Christian life. Is not this saying that you do not need the grace of God? That you can serve him acceptably without his grace? And is it not saying to the Lord that you will not have his grace? And, worse than all, is it not offering a direct insult to the majesty of heaven and earth?

O, my Christian brother, did you ever think that when you could attend the meetings of the brethren, and the ordinances of God's house, and neglected to do so, that you were saying to the Lord that you did not desire his aid? You would not treat a benevolent man thus. Let us then no longer trample upon the mercy of the Lord, lest we die.

I have known persons and churches enter into covenant to do better than they had done, and yet fail to do so. I have known the preacher to say to his congregation, Now, all that are determined to live more religiously, and to be more entirely devoted to the service of God, come and give me your hand. On this proposition, I have seen crowds come forward and give their hands, and thus before heaven and earth, make the most solemn vow that they would live more righteously. But, alas, I have seldom seen such vows paid. As a general thing, there has been but little improvement in the moral conduct of those who thus vowed. Now we ask, Why is this so? Were those who entered into the agreement and failed, dishonest? We cannot charge all we have known to come short of their public promises on this subject, with hypocrisy. But the reason why they failed was that they went into the agreement in their own strength; or after they made the agreement they depended on their own strength to comply with it. They may have sung—

"Lord we depend upon thy grace,
O may thy Spirit be our guide."

But they neglected the only means through which that grace is promised, and thus they "*failed of the grace of God.*"

Some talk of the grace of God as if they thought it was some kind of ærial, metaphysical, incomprehensible something, that floats in the atmosphere, and just comes down upon an individual as the GOOD BEING directs, without the employment of any visible means whatever. Such persons are always talking about God's grace, but seldom feel its power.

The Apostle Paul says, "by grace are ye saved," and these persons think that that saving grace is bestowed without an effort on their part to obtain it; and hence they neglect almost all the ordinances of God's house, until they grow weak, and faint, and die.

I believe as confidently as any person, that if we are saved at all, we must be saved by grace; and having seen that that grace is communicated through heaven's appointed institutions, I would advise all,

that instead of making public vows *merely* to serve God better, we enter into a *public* and *general* agreement, that we will attend the ordinances of grace more punctually than we have hitherto done, and that the grace received through these means we will devote to the service of God.

Let me ask you, who are reading this article, how often have you resolved in your own mind that you would do better for the time to come, and then failed, utterly failed to comply with your own private determinations? Cases of this kind are so common, that it has been reduced to poetry, and sung as a part of every Christian's experience :

"Here I repent and sin again,
Now I revive and now am slain,
Slain with that same unhappy dart
Which oh! too often wounds my heart."

has been sung by many honest professors of religion.

Thus they have their *UPS* and *DOWNs*, their winters and summers, their chills and fevers, in religion. Some charge all this fluctuation upon God's government, supposing that at one time he bestows his grace, and withholds it at another. I was told but yesterday of a lady who, being asked in an inquiry meeting how she was getting along, replied, that it seemed to her that the Lord had not done anything for her for about two weeks!

There is one Scripture, however, that explains this whole matter: "O that you had hearkened to my commandments, then had your peace been as a river, and your righteousness as the waves of the sea." —Isaiah xlviii. 18. You always see that when these persons have times of prosperity in the good cause, they have been more attentive to these ordinances than they were when passing through the gloomy seasons of which they complain. And you will always observe, that just before a great revival of the good work of the Lord, there is a general returning to the ordinances of God's house, on the part of the people. I do most religiously believe that we have it in our power to bring about the most glorious season we have ever witnessed. Just let all the members of the church, old and young, male and female, preachers, elders, deacons, and all, come up to all these ordinances as far as they have opportunity, and such displays of divine grace, and of God's converting power, has never been witnessed in these latter days, as would be the result.

Now, brethren, What do you say? Shall we see Messiah's kingdom advancing with power? Do you desire it? If so let us be strong in the Lord and in the power of his might. Let us obtain this strength through God's appointed means, and then exert it on the camp of the enemy, and victory shall be on Israel's side. E. GOODWIN.

QUESTIONS.—Bernard's three questions are worth the asking ourselves in any enterprise. "Is it lawful?" May I do it, and not sin? "Is it becoming me a Christian?" May I do it, and not wrong my profession? "Is it expedient?" May I do it, and not offend a weak brother?

TYRANNY OF OPINIONISM.—No. V.

Present—*Bishop Omicron, Doctor Virtuoso, Doctor Biblicus, Deacons Mutans and Equitas*, with a crowded house.

DEACON EQUITAS.—I again rise, brother bishop, to recommend the enrolment of the argument deduced from “demoniacal possession, consultants of the dead, divination,” &c., amongst the number of those which have already been honoured by the great majority present with the rank of sound scriptural and logical arguments. We have already had seven such, besides allusions to other facts and topics. I discover that in all discussions much is gained both to truth and the edification of the community from a proper enumeration and arrangement of arguments. The memory is, indeed, greatly aided by such a method; but, better still, the judgment is greatly convinced. I own, indeed, that one logical argument can never be refuted, and is enough to him that comprehends it, to prove any proposition; still, many men have many minds, and while one argument is more intelligible to A than B, because better understood, another is better understood by B than A for the same reason. Hence the wisdom of large pluralities of arguments on all disputed points of importance. Having then, without a division of the house, or a formal vote, hitherto moved in this way, I shall call the argument from demons and evil spirits the *eighth* argument in proof of a spiritual system, and that souls do not sleep from death to the resurrection.

Bishop Omicron.—I think it would conduce to edification if arguments are thus to be enrolled in numerical order, that they be fully canvassed, and if not formally agreed upon, at least debated until no new light can be thrown upon the subject.

Biblicus.—And would it not also be of some advantage to enumerate the arguments refuted under the head of objections? For example, the arguments in favour of soul-sleeping, or no separate state, or the annihilation of the wicked, might also be disposed of numerically—each one shown to be a fallacy, or a false argument, such as, “They which are fallen asleep for Christ are perished;” “God *breathed* into his nostrils the breath of life, and he became a living soul;” or, “if a part of a man only dies, there can be no resurrection of man,” &c.

Bishop Omicron.—Such arrangements as these are all in good order, and are useful; but as there was no agreement of this sort at the commencement, and as the hour of adjournment has nearly arrived, I would advise to go on with the discussion; and should the matter be prolonged, it might be expedient to agree upon some such method.

Biblicus.—At the importunity of some brethren present, expressed to me in various forms—letters, notes, and whispers—I shall ask the indulgence of stating two other arguments against these unphilosophic speculations. The first is deduced from the parable of the rich man and Lazarus. I need not read it, as almost every Christian has committed it to memory. Some have argued that it is a true story rather than a parable, because it begins unlike most other parables, namely, “*There was* a certain rich man.” I think it is highly probable that our Lord had some well known case in his eye: hence the five brethren mentioned, and the poor beggar that sat asking alms of the visitants

resorting to his palace. But as all our Lord's parables are founded on things natural and true in fact, if not in the specific instance, it makes neither for nor against this case, whether it is the history of a well known person, embellished by an animated imagery, or whether it be a fable founded on the actual state of things, as the parable of the sower, the tares, the rich merchant, the drag net, &c. These all are founded on realities, and not on fiction. No wise teacher presumes to illustrate facts by imaginations or idealities—scenes in real life by nonentities—things obscure and unfamiliar by things more obscure and unfamiliar. Every parable in the New Testament is founded upon things known, admitted, believed; not one on things unknown, unadmitted, disbelieved. Hence there was as certainly a separate state of existence called *Hades* and *Abraham's bosom*, or *Paradise*, as there were a sower, seed, and a field. These are the basis and the material of the comparison; the rest is the drapery or ornament. In the parable (if it be a parable rather than the narrative of a particular occurrence) of the rich man and Lazarus, the attending angels, the death and burial of both, their both entering into the separate state called *Hades*, the comfort of the one and the torment of the other, are just as true in the materials as the parable of the rich farmer who pulled down his barns, store-houses, and cellars, and erected new and larger ones to contain the abundant and rich harvests of his fertile fields and gardens, and the requirement of his soul at a given period; or as the parable of another rich man, who had a steward who was accused of wasting his estate; for an unjust steward, debtors, leases, bills, accounts, time of settlement, prodigality, deficits, &c., are true facts in the constitution and business of the world. Each of these cases has also embellishments natural and consentaneous with the nature or point of illustration. So in the parable of the rich man and Lazarus, there are the purple, fine linen, and splendid fare of the rich man; the few crumbs which fed the wretch, with his sores, squalid poverty, and compassionate dog. In the other world there are the heavenly comforts found in the bosom of Abraham by the one, and there are also the drops of water and the cooling of the tongue of the tormented voluptuary sought by the other in another department of *hades*. Such are the facts, or the true materials, and such their embellishments in the parable.

Dr. Virtuoso.—Allow me, brother *Biblicus*, with the leave of our bishop, to ask, with what kind of congruity could flame and spirit be associated—the tongue and water with the spirit of a dead man? or does not this punishment contemplate a risen body? Can spirits be heated or cooled, pained or comforted, by any of earth's materials and gross agents? A little light, if you please, as you proceed.

Biblicus.—When brother *Virtuoso* or any one else can explain to me how the soul can "hunger and thirst after righteousness," how David could "eat the word of the Lord," how the Jews could "eat the flesh and drink the blood" of the living Lord, I will show the congruity of such images. These are all metaphorical or figurative expressions. They are all subject to the same laws of interpretation. But why call heaven a *garden* or *paradise*? why talk of a *tree of life*, with *leaves* healing all nations, and *bearing fruit* every month? or of

drinking water of life out of a chrystal fountain issuing from the throne of God and of the Lamb? There is no incongruity in such imagery.

But I have a strong argument in this case. It was while the body was in the *grave* that Dives was tormented and Lazarus comforted. It was BEFORE THE RESURRECTION. I have, said Dives, had five brothers yet in the flesh, while he was in torment. Warn them, said he, father Abraham, lest, dying Sadducees—sceptics, infidels, they come to this place of torment! Where now the doctrine of soul-sleeping? Where now the unconsciousness of the dead? Or did the Messiah pass off a cheat upon society, upon all ages? Did he not teach that immediately after death the spirit returned to God, and was either in Tartarus, with other evil spirits, or with the angels in Abraham's bosom. If these be not fairly told in the parable, then there is nothing else taught in it. Nay, let me ask in turn, What does it teach? What is the point of it, unless the explosion of Sadduceeism, and absurdity of soul-sleeping, and a state of soul-unconsciousness?

Deacon Mutans.—Allow me to read a passage from Elder Storrs in explanation of these difficulties:—

"There appear to have been several points intended to be impressed upon the people by our Saviour, in the text now under consideration; and the instruction is the same whether it be considered a parable or a history of facts. We will try to bring out some of the principal points that appear in this text: and

"*First.* It seems designed to show the folly and danger of *trusting in riches*. The changeableness of the affairs of this life had been shown in the first part of this chapter; they had also been cautioned to make a right use of the things of this world, and told that they could 'not serve God and Mammon.' The Pharisees, who were covetous, derided him, that is, laughed at him, mocked him, and turned what he said to ridicule. Our Saviour, after rebuking them, enforces what he had said by introducing two persons, namely, a rich man and a poor man.

"I consider this to be the main point to be illustrated—the folly and danger of seeking our good in this life. There are other points, namely—

"*Second.* To expose the deception common among the Jews, that they should be saved because they were the children of Abraham.

"*Third.* That this life is the only time to secure salvation—and the certainty of perishing, without hope, if this period is neglected.

"*Fourth.* The sufficiency of the means now employed to turn men to God; and hence the folly of supposing that some other means would be more effectual. Men would not be 'persuaded though one rose from the dead.'

"It does by no means follow, if we admit that that discourse is not a parable, that the rich man or Lazarus were conscious *immediately* after death, nor at all till the resurrection. The Apostle Paul tells us, Rom. iv. 17, that 'God calls those things that are *not* as though they were.' That is, things not yet in actual existence are seen by him, and spoken of as though they now existed, or were already past. I might give many examples of this. Isaiah says of Christ, 'He was

wounded, he *was* bruised, the chastisement of our peace *was* upon him, he *was* despised; &c.; and yet those things were not *actually* done for more than seven hundred years afterwards. Daniel *saw* the little horn making war with the saints—and he *saw* the judgment set; and yet those things were hundreds or thousands of years in the future at the very time when the representation of them was presented to the mind.

“To me it seems clear that the rich man is spoken of in his resurrection state. First, because the Scriptures declare, ‘The dead *know not any thing*.’—Eccles. ix. 5. And they also declare that in the day of their death ‘*their thoughts perish*.’—Psalm cxlvi. 4. If it be said that these texts only mean their thoughts of the things of this world perish, and that they know nothing about the things of this world; I reply, My opponents will have at least as much difficulty to reconcile that interpretation with the case of the rich man as I have my views; for Abraham tells him expressly to ‘*remember* that thou in thy lifetime receivest thy good things.’ Now he could not *remember* without having *thoughts* about the things of the world; and besides, he did *think* about brethren he left behind. This last circumstance is taken by some as proof that it must have been before the resurrection. But I suppose we are not to attempt to make every expression in an allusion to have a literal application; if we were to do so I am satisfied we should find plenty of difficulties in any theory of interpretation. I conceive that that part of the discourse was designed to illustrate the folly of fault-finding Pharisees, who were continually crying amidst the miracles the Saviour wrought, ‘What sign showest thou? What dost thou work?’ By a discourse in which he shows the folly of trusting in riches, and the folly of trusting in being *sons* of Abraham, he also preaches to them that such was their hardness of heart, and obstinacy, that if one rose from the dead they would not believe. Our Saviour told them on another occasion, John v. 46, 47, ‘Had ye believed Moses, ye would have believed me. But if ye believe not his writings how shall ye believe my words?’ In his discourse on the rich man, he tells those Pharisees, ‘If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.’ Let it be remembered that it was the Pharisees that our Lord was addressing in the discourse on the rich man. See the 14th and 15th verses of chapter xvi. of Luke. ‘And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.’”—*Bible Examiner*, No. 9, pp. 14—7.

Biblicus.—This, if Elder Storrs had never written another passage, is all-sufficient to admonish us not to confide in him as an expositor of Scripture, so far as exegetical or literary development is regarded. He may preach the Gospel and teach Christian duties; but he ought to leave this species of criticism to others whose minds have undergone another sort of discipline. Let us glance at its bold assumptions:—

First. “It is designed to show the folly of trusting in riches.” Where is the proof? It is an assumption. It cannot be shown that such was its design.

Second. To expose the deception of trusting in father Abraham! This is a mere incident. No intimation of any such design—neither, ...*Third.* That this life is the only time to secure salvation—nor,

Fourth. That God's means are sufficient. All these things may, indeed, be inferred from it; but no man, as a critic or expositor, has any literary or logical right to assume any one or all of these conjointly to be the design, the point of the parable.

Again, it is assumed without one vestige of proof, that it was addressed to Pharisees, merely because Pharisees are named in the same chapter, with a reference to a parable that affected them no little. Between that and the parable before us there are two new subjects introduced, one concerning the Law and the Prophets, and one concerning divorces. Then come the rich man and Lazarus! How much more rational and consistent to regard it as delivered with special respect to the Sadducees, as he had just finished an address to the Pharisees! This is more according to his manner. Besides the doctrine of the Sadducees is directly assailed in the parable. They fared most sumptuously every day, being the aristocracy of Judea. They denied a spiritual system, the resurrection, and a future state of rewards and punishments. They had no spirit, no resurrection of the body, no eternal life. Their tenets and manner of life gave this discourse a direction to them which was peculiar. In the absence of any explicit statement, it is a hundred to one more probably addressed to Sadducees than to Pharisees, and designed to explode their system and to expose their morals. Could any one imagine a more apposite parable, as addressed to the Sadducees? for certain it is that it explodes their theory. The rich man died and left five brothers living, and for them he is solicitous. The attempt to say that the Lord has the after resurrection state in his view, is not only destitute of all contextual evidence, but directly contradicted by the fact that the solicitude of the dead Sadducee is wholly engrossed about the salvation of those brethren. How easy to escape all the laws of language by assuming that the Lord sometimes in prophecy speaks of the things that be not as though they were. He does so just as often as suits our convenience! This is a genuine begging of the question; and not only so, but fatal to the parabolic character of the composition. He is describing what is actually past. "There *was* a rich man," he died, *was* buried, and *was* tormented while his brothers yet lived. This is the very material and substantive fact of the parable. To convert this into the case of God's speaking of Abraham's future offspring, and calling things that yet exist not as though they did, may indeed suit the bold genius of an adventist when ascertaining the year the Lord will come, but certainly it will suit no other theorist in Christendom. Rom. iv. 17, and Isaiah liii. have no reference to the torments of Dives.

But stranger still, "it seems clear that the rich man is spoken of in his resurrection state!" The Lord said, "The rich man died and *was buried*;" but ought to have said, to suit Elder Storrs, "He died and had *revived* again!" What commentators we have in the nineteenth century! But the proof is, "The dead know not any thing."—Eccles. ix. 5. "That day their thoughts *perish*."—Psalm cxlvi. 4. Two favourite texts with all the materialists of ancient time. "The living know that they shall die;" but "the dead know not any thing."

"Their love and their hatred, and their envy is now perished; and their thoughts (purposes) are *perished*." Strange that any one could extend what is said concerning a man's purposes, or thoughts of future effort, perishing, to his spirit's annihilation or unconsciousness! And who of us, believers in the intermediate state, would not say of the dead, that they know nothing of our world and its concerns, and that all their thoughts, purposes, and enterprizes perished at their death? I have often said so; yet never dreaming of such a state of things as that contemplated by Elder Storrs.

When, however, I consider the scope and bearing of the parable, and the doctrine of those times concerning the state of the dead; when I reflect upon the Jewish theory of *hades*, and the yet pending controversy whether there was either angel or spirit; and remember that the author of this parable merely as a man, acquainted with the opinions and controversies of the day, must have fully comprehended the bearing his words and this comparison must have upon both parties and all the neutrals; and especially regarding him as a divine person and possessed with all the gifts of the Spirit without any limitation either as respected wisdom or eloquence, his words most indubitably go to show his belief in the continued consciousness of the dead, and of their entrance upon happiness or torment immediately on the dissolution of the present state; and so plainly is this the scope of the parable, that not one person in a myriad, unsophisticated by a false philosophy, ever comes to any other conclusion on reading it. This parable, probably, more than any other single portion of Scripture, has impressed the human mind in all ages with the belief of a state of conscious happiness or misery immediately after death.

Having already occupied so much time in stating this argument and setting forth some of my reasons for giving it prominence, I will connect with it another of the same class. I deduce it from the visions of John. "On opening the fifth seal," said he, "I saw under the altar the souls of those who had been slain on account of the Word of God and the testimony which they held. And they cried with a loud voice, How long, O sovereign Lord, holy and true, before thou dost judge and avenge our blood upon those who dwell on the earth. And to each of them were given white robes; and it was said to them that they should rest yet a little while till the number of their fellow-servants and brethren who should be killed as they had been, should be completed." The facts of the vision are:—Under the fifth seal in the progress of the battle between the two great parties, Belial's and Christ's—a multitude of *souls* of dead men were seen under the Christian altar—martyrs to the faith of the crucified Messiah—in the attitude of prayer, importuning a decision of the controversy by the destruction of their enemies on earth. Now this being a symbolic representation of a certain portion—an act in the great drama of the Christian conflicts—the souls of martyrs deceased being introduced as a portion of the *dramatis personæ*, is treating the matter with so much gravity and with so much conformity to the prevailing sentiments and views of the age, that if the souls of the dead existed not in perfect consciousness in a separate state, it was fixing the falsehood upon the human mind in a way of all others best calculated to give it currency

and durability. Can any one seriously think that if there were no such state of existence, we should have had so many allusions to the subject by the Messiah and the holy Apostles in the form of parables and symbols, as well as in plain, literal, and unfigurative representations? Such, then, are the ninth and tenth arguments in proof of the proposition that as soon as we die, or when absent from the body, we Christians shall be at home with the Lord.

Dr. Virtuoso.—I rise, brother moderator, to move for a continuation of the discussion, at least for one night.

[After some discussion it was agreed to spend the next Wednesday evening, from six to nine o'clock, in further development of the matter.]

Deacon Mulans.—I rise to ask a letter for brother Doubty, and for those brethren that withdrew with him.

Dr. Virtuoso.—I second the motion.

Deacon Equitas.—I object to granting a letter to brother Doubty or any brother demanding it in the spirit and for the reasons displayed by him making the request. It was not solicited in a courteous manner nor in a Christian spirit. Any one seeking a letter of commendation from a church sought to be awed into acquiescence with his views, by the threat of such a demand, is unworthy of a letter recommendatory. I must, till better enlightened on the subject, regard him as deserving expulsion from a community rather than a favourable introduction to any other, who threatens a church with asking a letter. I ask, brother president, what sort of commendation could a church give to one who offers as an alternative the admission of his opinions, or the dismissal of his person from the church. Could you say of such a one he was a brother of good standing, of a Christian spirit and character, and worthy of a cordial reception into a sister church? No, sir, you could not, and I am sure you would not, say it.

Dr. Virtuoso.—In this free country a man has a right to change his membership, and to call for his letter when he pleases; nay, this is a part of Christian liberty. Christians are all free, indeed. What think you brother bishop?

Bishop Omicron.—Political rights we have; but Christian rights we have not to violate the laws of the Christian kingdom. No one has a right to receive a letter who does not deserve it. It is morally wrong to recommend any one as worthy of Christian fellowship who is not worthy of it. He that seeks to coerce brethren into his views in any way other than conviction and persuasion, is a tyrant. It matters not whether the tyranny assume this form or that, he is a tyrant in principle and in practice. Some, indeed, seek a letter for the sake of having their own way. They seek an honourable dismissal; and having obtained a letter, they carry it like a passport. I have known some good old-fashioned wayward Baptists, and some others, to carry their letter for years, and thus keep themselves from any responsibility to the church. They are their own masters; and submit to no government, and use their letter as a license to commune occasionally any where; but are amenable to no jurisdiction any where. My judgment is, that a letter of commendation ought never to be given when sought in an unbecoming spirit, or for an unwarrantable reason. In the present

instance, I could not consent to recommend any one of those who left this evening, were his views ever so correct. The tone, gait, and spirit of the individuals who left, were wholly unworthy of this house, this profession, and this occasion; and therefore I cannot regard any one of them as deserving from us a letter of recommendation. Meanwhile, I desire the brethren to canvass this matter fully.

Deacon Mutans.—I move an adjournment.

Deacon Equitas.—I second the motion.

[The meeting was, upon a general concurrence, hereupon adjourned till the following Wednesday.]

A. C.

TRUTH—A GEM.

OUR principles, however imperfectly carried out, are now, I sincerely think, shown to be insuperable, invulnerable. They have long and often been assailed; but, like the pure gold, they have always come out of the furnace with brighter lustre.

Truth, my friends, holy truth, stands upon the Rock of Ages. It lifts its head above the stars. It communes with God. It holds sweet converse with the hierarchs around the throne of the Eternal King—with those elders, sons of light, and with the spirits of the mighty dead. It is the bright effluence of the essence of the uncreated minds. God spoke and truth was born. Embodied in the words of God, it came down from heaven and became incarnate. It is, therefore, *immortal*, and cannot be killed. It will survive all its foes, and stand erect when every idol falls. No one knows its gigantic strength. It has been often cast down, but never destroyed. For ages past it has been gathering strength and preparing for a mightier conflict yet, than time records. It needs no fleshly wisdom, nor worldly policy, to give it power, or gain it victory. It is itself redeeming, soul-redeeming, and disenthraling. It has passed through fire, and flood, and tempest, and is as fresh, as fair, as beautiful, and as puissant as ever. He that defends it, feels the strength of mountains, as though girded with the everlasting hills. It gives him more than mortal strength, and enlarges his benevolence as wide as humanity itself.

I am sorry that I have been so much disappointed in the promise of an honourable, high-minded, dignified investigation of its great principles. But, though assailed with unbecoming rudeness, it cannot be destroyed. It is self-preserving and recuperative. Conceived in the bosom of everlasting love, its aspirations are to its native heaven. Light and fire, earth's purest elements, are but the shadows of its glory. The tongues of lambent flame that sat upon the heads of the Apostles, were but indicative of its irradiating and consuming potency.

A. C.

THE LORD'S DAY.—No. II.

LEARNED and sensible defenders of the divine authenticity of the Bible, have given certain criteria by which to test ancient historic facts; and have challenged the world of sceptics and infidels to point out one instance, in the annals of the world, in which any fact has been proved

to be false, in behalf of the genuineness of which all these criteria have testified.

1. That the facts shall be sensible facts—such as were seen, heard, and handled.

2. That they shall be acts of remarkable notoriety—witnessed by a multitude.

3. That monuments, or monumental institutions, were established commemorative of their genuineness or verity.

4. That these monuments exist, through every age, down to the period, at which they are brought into requisition as tests of the verity of the facts which they commemorate.

Now, that the facts of the Gospel are sustained by the evidence of all these criteria, is a proposition as obviously true, as is any other proposition, that is not intuitively evident. Its cardinal facts were all sensible facts: and facts of great notoriety: and have been commemorated from their origin down to the present moment—not by one monumental institute merely, but by several—the *Lord's day*, the *Lord's Supper*, and *baptism*. The Lord's day, commemorates the Lord's resurrection. The Lord's Supper, commemorates his crucifixion. And baptism, his burial and resurrection.

To say nothing then, at present, of baptism and the Supper, we have in the Lord's day a monumental evidence of the truth of the Christian religion. This day, therefore, considered in this point of light only, is calculated greatly to assist our faith. It is a divine witness, giving unceasing testimony of the resurrection of Jesus: and if the criteria, which we have submitted, are, as they are conceived to be, certain tests of the verity of facts, it is a witness, the testimony of which cannot, consistently with sound reason, be resisted. Now, as the Lord's day assists our faith, and as faith is the foundation of all genuine piety and morality, follows it not, that the Lord's day, considered merely as a monumental institute, greatly contributes to the general stock of pure and undefiled religion?

But if we would fully estimate the Lord's day, we must contemplate it as filled with a multitude of gracious influences. It whispers to our hearts with its earliest gleam, "This is the happy morn on which our Lord arose—this is the day on which he broke the bars of the door of the prison of the grave, and chained death to his victorious chariot." History somewhere relates that the primitive disciples, when they met on the Lord's day morning, saluted one another with the words, "*Jesus has risen!*" How full must their hearts have been, of this sweet, this transporting theme. The natural tendency of this day is to inspire Christians with heavenly-minded recollections of Jesus. As our great anniversary throws our minds back upon the past, and brings up before us our revolutionary fathers and their brilliant deeds of noble daring—presents to our admiring eyes the eagle of liberty perched upon our banners, and inspires us with patriotism—so this day of blessing and of hope presents to our minds, with all the beauties and splendours of heaven's imagery, the superlatively sublime achievements of Mary's Son and David's Lord—the Captain of salvation who endured the cross, despised the shame, ascended far above all heavens, that he might fulfil all things, the King of kings, the Lord of lords! and inspires our souls with admiration, love, and joy.

It invites also to a cessation from secular cares and labours. Observed, according to the genius of Christianity, it invigorates the body and refreshes the mind, and relaxes the grasp of worldliness. It has been demonstrated that it contributes to health and longevity, and that within a term of several years, more actual labour can be wrought by those who rest one day in seven, than by those who do not. It contributes to cleanliness and taste, by inviting people to congregate themselves; and it improves our social feelings, by the influences of religious society. It is also a powerful means of intellectual improvement; especially with those whose vocations during the week are such as require but little exercise of mind—for, to say nothing of Sunday schools and Bible classes, the teaching of a competent religious instructor must, more or less, and sometimes strongly, stimulate the intellect of hearers. And in this case, in a multitude of instances, the work of improvement will not terminate with the hearing of a discourse, but curiosity being excited, or inquiry set afloat, other means of information will be sought, so that it may be impossible to fix the limits of the improvement which may be the result of a first impulse imparted from the pulpit.

The Lord's day affords a favourable opportunity for the reading of the Scriptures, and for family instruction and training. Many a person who has but little leisure for reading during the week, looks forward to the first day with intense interest and joy, as a period at which a favourable opportunity will be presented, for an additional growth in grace—another step in a knowledge of the science of salvation. It also invites us to place ourselves more immediately under the influence of the prayers, songs, and exhortations of the congregation. It places before our eyes that institution in which Jesus Christ is set forth crucified amongst us. Cold, indeed, must be our hearts, and stupid our souls, if we do not rejoice. We contemplate the love of God in the gift of his Son, and in the bleeding agonies of our Redeemer. Our souls are softened. Our rugged nature yields to heavenly influences. Our hearts are penetrated with truth. Principles, divine and eternal, permeate our moral nature; and thus, imperceptibly, may we be renewed into the image of God, and filled with all the fulness of our Redeemer.

It is difficult, perhaps impossible for us, in the present imperfect state, to place a sufficiently high estimate on the Lord's day, as a religious institution. It is a wall of adamant around the church. It is a strong tower into which the children of God run and are safe. Destroy this institution, and you have broken down the barriers of moral virtue, and hoisted the flood-gates of immorality and crime. The virtuous restraints which it imposes, may be seen in the fact, that no villain—no immoral family—no vicious community regards it; whilst no individual, or family, or community, that highly appreciates the Lord's day according to the Christian institution, is decidedly immoral. The same will also appear in the fact, that nearly all the wicked commenced their descent into crime by the desecration of the Lord's day. And it is believed that this is emphatically true with respect to backsliders and apostates generally. They, from time to time, forsook the assembly of the saints, and instead of availing themselves stately of

those purifying influences which they might have enjoyed in the church of the living God, were, perhaps, lounging in inglorious indolence at home, or visiting, or mingling with the children of levity or profanity, or, perhaps, in some instances, engaged in some worldly pursuit. The damps of spiritual death gathered round their hearts, and a shipwreck of faith and a good conscience was the dreadful, but inevitable result. As well might a man conclude that he could preserve his natural health and life without breathing the vital air, as a Christian think that he can long enjoy his religion in the habitual neglect of the Lord's day, and those ordinances which God has enjoined for our observance "when the disciples came together to break bread."

"If you find a people," says Spring, "strangers to the Sabbath, you may be confident that they are without God in the world. When France abolished the Sabbath, she declared that there was no God but reason, and no hereafter. You may wander at the present day over the far-famed cemetery of her metropolis, and read the numerous inscriptions upon tomb-stones erected at that melancholy period, '*Death is an eternal sleep.*' The same result will follow wherever the same experiment shall be made. The nation that disowns the Sabbath is necessarily a nation of infidels and atheists. Look where you will, either among individuals, families, or communities, and if the Sabbath is a desolation, there you will find a gradual and certain decay from true religion to infidelity and paganism. Let the Sabbath be forgotten for twenty years in this favoured land, and you will have no necessity of going to India, or the Southern Ocean, to find paganism, for we ourselves should have become a nation of pagans. Blot out the Sabbath, and no longer will the Bible lead men to repentance and salvation. No longer will the silver clarion of the Gospel "proclaim liberty to the captives, and the opening of the prison doors to them that are bound." No longer will the voice of supplication ascend from this ruined world to draw from heaven the blessings bestowed by the hearer of prayer. No longer will the Spirit of truth and grace dwell with men, to dissipate their darkness, and make the desert like Eden, and the wilderness like the garden of the Lord. No longer will ordinances quicken, or the soul be comforted, or mercy be triumphant. Darkness will cover the earth, and gross darkness the people. Sin will reign. Satan, the great enemy of God and man, will lay waste this fair creation—will walk to and fro through the earth in all the phrenzy of his long wished for usurpation, and death and hell will follow in his train."

"The sin of Sabbath-breaking," says this author, "is becoming more and more apparent in the land. Notwithstanding the strong barriers erected to protect this sacred observance, there is reason to fear that the irresistible flood of business and pleasure will roll over this great institution."

With the remarks of this author we heartily accord. We would make one trifling correction, that of calling the *first day*, the *Lord's day*, instead of the *Sabbath*. May we not hope that religious persons will lay the truths to heart recommended to their consideration. Great may be the good which may be the result—great the blessedness of which unborn millions may be made the partakers through the influence of our pious example.

Brethren, the Lord give you understanding in all things. A. R.

MEMORY AND CONSCIENCE.

THE power of memory and conscience are finely illustrated in the following paragraphs from a discourse by the Rev. Dr. Beecher :—

“Connected with conscience is the office of memory. The retrospections of the mind are as rapid as the flashing of lightning. More rapid are they than the transmission of ideas by the telegraph between Washington and Baltimore, or the transmission will be, when, as such may happen, thoughts are carried in a few moments round the earth.

“I knew a man who said, that in falling twenty feet, when he expected to die, the thoughts of a lifetime seemed to pass through his mind. He thought of his business—of his wife—of his children—and of that eternity to which he was going. A life seemed to pass through his mind and nothing was lost. So it will be when memory summons the acts of a life, at the last tribunal. Nothing is lost. Thoughts once impressed, but apparently lost, will come again. A life is written on our memory, as with an invisible ink. It is apparently lost to our frail sight while here. But in the judgment light it will be seen enveloped around us, and will be unrolled till every line and letter is made visible. I knew a sailor once, who said that when once in a storm on the giddy mast, while trying to furl sail, and could not, he cursed God. It passed out of his mind for twenty years, but now, in a season of excitement, he said, ‘Now I remember it. I am lost!’”

LITERARY MEN IN WEDLOCK.

MILTON's first wife, whom he married from a sudden fancy, was unable to endure his literary habits; and finding her house too solitary for her volatile disposition, beat his nephews and conveyed herself away at the expiration of her honey-moon. The wife of Bishop Cooper became so jealous of his books, that she consigned the labour of many years to the flames. And the alleged reason why Lady Seville destroyed the most valuable manuscripts of Sir Henry, was, that they engrossed too much of his time.

The reason of the like fortune occurring to a literary man, Professor Cross founds in the ignorance and vulgar-mindedness of the wife; and hence a motive for the exertions of the literati in the cause of female education. He says, “If such a wife (as Sewille had) be neglected, she will imagine that the time her husband spends in his study should be devoted to her personal service; and if she is not neglected, so mortifying to an illiterate woman is the infinite and unapproachable superiority of an accomplished man, that she cannot obliterate from her mind the harrowing conviction that his attention to her, though the most tender and soothing, is the insolence of familiarity or the pride of condescension. Her inferiority, she is aware, cannot be concealed from him, and if she is neither neglected nor avoided, the most favourable construction she puts upon her conduct is, that she is pitied; and such is the mysterious structure of the female heart, that, rather than be pitied, she would be despised.”—*Equator of the Weekly Press.*

SHORT DISCOURSES.—No. VI.

"Ye should earnestly contend for the faith which was once delivered to the saints."—Jude, 3.

IN the introduction of our discourse we cannot do better than define the terms of which the text is composed. By "faith," it is clear, we are to understand the Gospel—the great principles of Christian belief. By "contending" is meant a firm maintenance of those principles against opposers and adulteration. By "saints" are meant the sincere and holy disciples of Jesus Christ. Now the duty specified is, that of the church "*earnestly*" upholding and maintaining the principles of the Gospel. This was necessary in Jude's time, (see verse 4), and it has been necessary in all ages of the world. The truth has never been long unassailed. It is the very design of Satan and crafty men to deceive, mislead, and then destroy. Let us then consider more fully,

First. The duty specified.

Second. The manner of discharging it.

Third. The reasons which oblige us to regard it.

I. THE DUTY SPECIFIED.

1. *Respect to the faith.* That Gospel system which has respect to the faith. Now the Gospel system includes facts detailed by the evangelists. These form the very basis of the Christian structure. The life, miracles, death, and resurrection of Jesus Christ. Truths which relate to the fall and depravity of mankind, their utter helplessness, their recovery, by the mission and death of Christ. The sanctification of the heart by the Spirit and blood of Christ. Now each of these is essential to the very vitality of the Christian religion. The commandments of the Gospel system are of two classes, *moral* and *positive*; the moral includes all our duties to God, to the church, and to the world—the practical obedience of faith. The positive includes attention, to the positive ordinances of the Gospel. Now these facts, truths, and ordinances, are evidently implied in the faith or Gospel system.

2. *This faith has been committed to the saints.* Heb. i. 1, 2. 1 Cor. xv. 1. Also by the teaching and epistles of the Apostles, who were inspired to teach and write infallibly, for the instruction, edification, and comfort of the first churches, and whose writings are contained in the New Testament Scriptures. In being committed to the saints is meant their being deposited to the vigilant care and guardianship of the first churches, and by them handed down to the generations following.

3. *That this faith is to be contended for by us.* The word "contend" is literally to agonize for it. The same word is used in reference to the Saviour's agony, or, as the racers and wrestlers agonize for the prize. Now this signifies much more than extreme care to possess the faith, or highly to esteem it. It is to be solicitous for its purity. To live and labour extensively for this. To employ all our powers, and influence, and energies in its defence; and if necessary to suffer and die for it.

II. THE MANNER OF DISCHARGING THIS DUTY.

1. *That it BE the faith once delivered to the saints.* Not a faith

professing to be it, but the identical faith. Not some learned man's definition or system of the faith, but the faith itself. Not our notions or opinions, but the faith. Not respecting this conjecture or that having to do with it, &c., and therefore we must have and hold, as essential to this, the very words of the faith as when delivered—the very Scriptures which contain them. To these we must appeal, and for these we must contend always. “To the law and to the testimony.” Always, What saith the Scripture?

2. *The contending for the faith must be in the spirit of faith.* Not in the spirit of proud and vaunting bigotry—but with enlightened candour. Not in the spirit of personal uncharitableness—but in the spirit of love to the mistaken, in compassion for them. Not in the spirit of wrathful denunciation—but in the spirit of affectionate prayer. Not in the employment of carnal weapons, as acts of parliament and the sword of state—but clad only in the armour of righteousness. Not in anger, calumny, and wrath—but in the spirit of tenderness and love. See an example presented in the ninth verse. Yet we notice,

3. *The contending for the faith must be firm and unyielding.* We must conflict for it, and not be indifferent, cold, and careless. We must be earnest, ardent, devoted, and persevering. We must confess the faith, hold it fast, witness for it, buy it at any price, and never, never sell it. And this contending must respect the whole faith. There is nothing valueless or indifferent. Its author, its originator, bespeaks its value and excellence. Indifference to minor parts has ever opened the floodgates of error.

III. THE REASONS WHICH SHOULD OBLIGE US TO THIS DUTY.

1. *For the faith's sake.* This is the mystery of heaven, the plan of salvation, the system of eternal benevolent truth. Who would not be anxious for pure light, pure air, and pure water? This is the light of the soul, the atmosphere of the spirit, the water of life.

2. *For our own sake.* There is an obligation. It is a duty. It is connected with conscience, with peace of conscience, with the smiles of God, with the enjoyments of religion. We are to war for this—“fight the good fight of faith.” “I have kept the faith.”

3. *For the church's sake.* Purity and prosperity connected. Love, truth, and peace. “I have no greater joy than to hear that my children walk in the truth.” Be valiant for the truth. Our forefathers [and the Apostles, and Prophets, and a host of martyrs] did this for us. We are to do it for the present and next generation. Remember, too, the prosperity of the church and the salvation of the world are necessarily linked together. This is therefore united with the conquering car of our Saviour. “Ride on gloriously because of righteousness and truth.”

APPLICATION.

1. Let every man test his faith. See that it is the ancient, divine faith, once committed to the saints. Let it be held fast. Our times call loudly for it.

2. Let the faith be internal—influential in each of our souls. The main thing is the personal in-dwelling in the soul.

AROUSE THEE SOUL!

A SOLILOQUY.

AROUSE thee soul!
 God made thee not to sleep
 Thy hour of earth in doing nought,—away;
 He gave thee power to keep,
 O use it for his glory while you may.
 Arouse thee soul!

Arouse thee soul!
 O there is much to do
 For thee, if thou wouldst work for human kind
 The misty future through.
 A greatness looms—'tis mind, awakened mind!
 Arouse thee soul!

Arouse thee, soul!
 Be what thou surely art,
 An emanation from the Deity,
 A flutter of that heart,
 Which fills all nature, sea, and earth, and sky.
 Arouse thee soul!

Arouse thee soul!
 Shake off thy sluggishness,
 As shakes the lark the dew-drop from its wings;
 Make but *one* Error less,—
One Truth, thy offering to mind's altar bring.
 Arouse thee soul!

Arouse thee soul!
 And let the body do
 Some worthy deed for human happiness
 To join, when life is through,
 Unto thy name; that Angels both may bless!
 Arouse thee soul!

Arouse thee soul!
 Leave nothings of the earth;
 And if the body be not strong, to dare,
 To blessed thoughts give birth,
 High as yon heaven, pure as heaven's air.
 Arouse thee soul!

Arouse thee soul!
 Or happy sleep for evermore.
 And be what all nonentities have been,—
 Crawl on till life is o'er:
 If to be ought but this thou e'er dost mean,
 Arouse thee soul!

 THE ACQUISITION OF DILIGENCE.

It is wonderful how much is done in a short space, provided we set about it properly, and give our minds wholly to it. Let any one devote himself to any art or science ever so strenuously, and he will still have leisure to make considerable progress in half-a-dozen other acquirements. Leonardo de Vinci was a mathematician, a musician, a poet, and an anatomist, besides being one of the greatest painters of his age. Michael Angelo was a prodigy of versatility of talent, a

writer of sonnets, (which Wordsworth has thought worthy of translating), and the friend of Dante. Salvator was a lutanist and a satirist. Titian was an elegant letter-writer, and a finished gentleman. Sir Joshua Reynold's discourses are more classical and polished than any of his pictures. Let a man do all he can in any one branch of study, he must either exhaust himself and doze over it, or vary his pursuit, or else lie idle. All our real labour lies in a nut-shell. The mind makes at some period or other, one Herculean effort, and the rest is mechanical. We have to climb a steep and narrow precipice at first, but after that, the way is broad and easy where we drive several accomplishments abreast. Men should have one principal pursuit, which may be both easily and advantageously diversified with lighter ones.

ORIGINAL COMMUNICATIONS, &c.

CHRISTIAN LIBERTY.—No. III.

[Concluded from page 187.]

SECOND. We inquire into the testimony of the Living Word. Among the earnest exhortations and solemn warnings given by the Apostles to the congregations which they had reared, there are none more striking and impressive than those which relate to the love, reverence, and obedience, which was due to faithful pastors. We may quote a few of them by way of sample. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward."—1 Tim. v. 17. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you."—Heb. xiii. 17. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves."—1 Thess. v. We distinctly ascertain from these important statements that holy men who teach and bear rule in congregations have large claims on every kind of support, moral or pecuniary. Their hands must be held up in strength, and their hearts sustained in fortitude, by the fervent love, active concurrence, dutiful submission, and generous support of those who participate in the blessedness of their ministrations. It is for want of this reverent and confiding spirit that we have in many places such dwarfish and stunted, such sapless and fruitless disciples, who imagine foolishly that they may all teach and govern, though many of them are ignorant of the first principles of the Oracles of God, and at the same time equally destitute of that grasp of mind and dignity of character which marks men out for leadership.

Fifth. It is incompatible with the war spirit of the world and apostate sects.

We are here called upon to analyse, rather than to paint. We must forget, for a time, the horrors of war in action, to consider the nature of the principles on which it is grounded in its common, defended workings, its regular, authorized movements. First, *Ambition*, manifest in the ever craving desire to augment territory, to increase the number of tributary dependencies. Second, *Revenge*, ever rising in turbulence to inflict violence on nations that have threatened or perpetrated injury. Third, *Patriotism*, The spirit by which those who love their country and prize their liberties are led to arise and shatter the yoke of despotism. These are the ruling principles, the master passions, which convulse, by their volcanic heaving, the souls of men continually breaking forth in torrents of molten fire and showers of blackening ashes.

First. *Ambition* is the offspring of pride and lust, earthly, sensual, and devilish, it awakens and nourishes all the worst propensities of our nature; by it the exalted angels fell from the truth, and while labouring to mar the peace of heaven were hurled from the elevation of their glory to the gloom of the nether abodes, reserved to the judgment of the great day; by it the heads of our own race were driven from the paradise of their young love, to abide the frown of heavens clothed in sackcloth, and the wail of earth smitten with a curse; by it the antediluvians were incited to pollute and darken the earth by a bloody strife, until the Almighty bared the arm of his retribution, and swept away the destroyers by the avenging flood of water. When the inflated monarch of Babylon sat on his gorgeous throne, and surveyed the extent of his dominion, "he said in his heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Yet the response was, "Thou shalt be brought down to hell, to the sides of the pit. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down which did weaken the nations!" At the period when God withered the beauty of the golden city, and destroyed the sceptre of tyrant power, first, *The earth enjoys a jubilee of rest*: "The whole earth is at rest, and is quiet; they break forth into singing, yea, the fir trees rejoice at thee, and the cedars of Lebanon; since thou art cut down no feller is come up against us." Second, *The mighty dead arise in wonder and indignation*, unwilling to admit into the desolate repose of hades, such a monster: "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations; all they shall speak and say unto thee, 'Art thou also become weak as we are? thy pomp is brought down to the grave and the noise of thy viols, the worms are spread under thee, and the worms cover thee!'" Third, *The unburied corpse is lying on a heath*, exposed to the scorn and mockery of every traveller. "They that see thee shall narrowly look upon thee, saying, Is this the man that made the earth tremble? that did shake kingdoms? that made the world a wilderness, and destroyed the cities thereof? that opened not the house of his prisoners? All the kings of the earth do lie in glory, every one in his own house, but thou art cast out of thy

grave like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, that go down to the stones of the pit as a carcase trodden under-foot; thou shalt not be joined with them in burial because thou hast destroyed thy people." Fourth, To the curse of earth, hades, and humanity, there is added that of the great God himself, who comes upon the scene exclaiming, "Prepare slaughter for his children for the iniquity of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities, for I will rise up against them saith the Lord of Hosts, and cut off from Babylon the name; I will also make it a possession for the Bittern, and I will sweep it with the besom of destruction."—Isaiah xiv.

To the testimony of God through Isaiah, we may add his Word through another seer who nearly rivals him in sublimity. The nation of Chaldea is personified. "Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire like hell, and is as death, that cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall devour thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city with iniquity!"—Hab. ii. 5—12.

Leaving the Prophets of ancient time, let us turn to the new economy. We find the great Lawgiver of the new dispensation making it his grand object to raise humility out of the dust and have it enshrined as the distinguishing glory of the new era, the peculiar lustre of man enobled into Christian. When his disciples were hotly reasoning about their respective degrees of greatness, he set a child among them as a specimen of that guileless simplicity and meekness which the kingdom of heaven required; thus teaching them that the spirit of self-abasement would be exalted and glorified. After his disciples were weaned by the illumination of the Spirit from lust after the dignities of this world, they would have thought it deep degradation had any of their brethren given their energies or plaudits to the purchase of that false glory which blazes only to destroy; which kindles the viler passions, inflames the imagination, and perverts the understanding of men. Christians! I naturally suppose that you are acquainted with this, seeing you profess yourselves strangers and pilgrims on the earth, looking for a resting place where God will give you peace and security. Realizing this, can you sanction those who are seeking by criminal toil the glories which are passing away? "Love not the world, neither the things which are in the world, for all that is in the world, the lust

of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. The world passeth away, and the desire thereof: but he that doeth the will of God abideth for ever." Remember that the time is rapidly approaching when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall seek in uncontrollable terror to hide themselves in the dens and rocks of the earth, unable to endure the penal lightning of his face who sitteth on the throne. If you would lift your heads at that time without shame and remorse, sanction not the wild workings of that ambition which rears its accursed structure upon the ruins of every thing tender in human relations, or pure in moral principle—which in its motives, measures, and results, is as wide apart from the genius of Christianity, as the verges of that moral chasm which yawns between heaven and hell.

Second. Revenge. On this question the line of Christian duty is equally plain. When the churlish Samaritans refuse to allow the Lord entrance into their city, his ardent disciples would have called down fire from heaven to consume them. But Jesus solemnly rebuked his disciples, declaring that they knew not what manner of spirit they were of—adding, "that he came not to destroy mens lives, but to save them." When the Apostle of the Gentiles was speaking to Christian slaves maltreated by tyrannical masters, he exclaims, "What glory is it, if, when ye are buffeted for your faults, ye take it patiently? but if, ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously." The teaching of the Lord runs thus:—"Blessed are the meek; for they shall inherit the earth: blessed are the merciful; for they shall obtain mercy: blessed are the peacemakers; for they shall be called the children of God." He expressly abrogates the ancient law of retaliation:—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you—resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse you—that you may be the children of your Father who is in heaven. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." He bequeathed this spirit of love to his disciples, and they cherished and revered his legacy. Their teaching runs thus:—"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for by so doing thou shalt heap coals of fire upon his head. Be not overcome of evil but overcome evil with good."

Let us here endeavour to catch the spirit of these passages, to arrange the varied motives which they present. First, By revenging we rush into the province of God; for retribution is his, and man must not impiously invade the sanctuary of divinity. In the hands of man, retribution loses its moral character and spiritual power, be-

coming a hideous thing, of vindictive passion, resulting in contagious pollution of mind, and increasing loss to the community. Second, By returning love for hatred, and good for evil, our conduct has a softening and purifying influence; we heap coals of fire on the head of our enemy. The allusion is to the flame of the metal refiner, who, by the intensity of heat, searches out and burns away the dross. So does the fire of love refine the heart where hatred has dwelt: it dissolves the ice which encrusteth the soul, and long hidden fountains come welling out in the silver of weeping contrition, and the gold of earnest reformation. Third, By overcoming evil with good we imbibe the spirit, and grow in the likeness of our great exemplar. His life and death was the sacrifice of love, and he was crowned with glory as the reward of his suffering. It is only by our fellowship with his sufferings that we can reign with him hereafter. This is the period of probation and conflict; the war between duty and unholy pleasure, between conscience and revolting passion, is a battle for the soul of man, and though fought on earth, has its issues in eternity. He who by looking unto Christ, overcomes, shall inherit all things by participating in the glory of his Master; he who is overcome shall lose every thing, great or good, and suffer every thing dreadful. Fourth, By returning love for hatred we attain perfection of character. "Be perfect as your Father who is in heaven is perfect." The Father sends his rain to the just and the unjust, and causeth the sun to shine on the good and the evil. Be perfect, be godlike, in imitation of this conduct. When we observe that the desire to retaliate is instinctive, and gathers power by the general consent and homage of society, we are then aware that he who has conquered it must have waged a valiant fight with Satan, with a fallen world, and with his own passions; he is a godlike warrior, and shall have his rank among the nobility of heaven, for "he who conquers his own soul is greater than he who taketh a city." Christians, subjects of the Prince of Peace, it is reasonably hoped that you have drunk of these salutary streams which sparkle in joyous light, and murmur in soothing melody as they flow from the fountain of essential love. Repose here. Suffer not your minds to be ensnared by those who take vengeance on their enemies. If you sanction it nationally you incur as much guilt as if you indulged in it individually. Whatever wrong and insult other nations may heap upon the one where you have citizenship, do not you give countenance to that fierce reaction which can only be allayed with blood and devastation, but lift your voices for peace and moderation in the midst of the tumult.

Third. We have now to consider *Patriotism*. I do not merely mean that blind clinging to locality which is so deeply rooted in the soil of human nature; but the instinct expanded into a fervent love of national freedom, leading men to guard with jealousy their institutes and liberties, from the sweeping encroachment of arbitrary power. We can have no quarrel with such a spirit, yet we may safely assert that it is not a Christian virtue: first, Because it has existed in all its vehemence in nations where Christianity was never enjoyed. Second, Because it is too contracted in its range for the genius of that religion which soars over the walls of nationality, recognizing the inhabitants of every clime as the children of a common parent. We

must then estimate the patriotism of this world by its practical working; and here we have to observe with sorrow, that its most enshrined form is its deadliest manifestation. In its most terrible accents the multitude exclaim that they hear the voice of a God. When a people, unable to deliver themselves by calm or indignant pleading, resort to arms, resolved for liberty or death—for the rights of free men or the grave of martyrs—the orator is ready with his majestic prose, and the poet with his melodious verse; even the Christian, forgetting his religion, grows eloquent in eulogium. We have often kindled over their glowing strains until we imagined that the fires of ruin would widen the illumination of truth, and blood plashed in mortal strife become the seed of moral and political regeneration. But we remember with sorrow such earthy frenzy, unwilling to believe that “the light which led astray was light from heaven.” Were patriots content by merely delivering themselves; though thousands on both sides would be hurried out of passion and crime into eternity, yet the evil would be light compared with the *reality of the case*. In the fortunes of combat revenge is awakened; in the alternations of power ambition has birth, and lust has opportunity. Thus the combat becomes, not a warfare between the good and the evil principle, between patriotism and tyranny, but between despots exasperated to madness, and their victims thirsting for power, boiling with revenge, and inflamed with every unhallowed passion. It may be argued that these passions, on a scale of systematic intensity, are confined to a few daring spirits. This is granted; but still the shedding of human blood corrupts and demonizes every class of mind; it takes away reverence from life, solemnity from death, and terror from future judgment.

If in a war of this kind the old tyranny is triumphant, then the dungeon is darker, the chains are heavier, the wails are wilder. If those who were formerly victimized become the conquerors, what base of moral granite is there among them for a better condition of society? Powers have been delegated which cannot be recalled, and passions awakened which cannot be charmed to sleep; so that the new-born liberty either runs wild into licentiousness, or else bowing in sullenness beneath another despotism begins to treasure up the combustible materials for another dreadful explosion.

What have the earthquake shocks of this bloody patriotism effected for the mighty nation of France? Transferred them from the jaws of superstition into the fangs of its parricidal child, atheism; leaving them heartless and selfish, enslaved and voluptuous, the sport and the prey of all the unholy systems which arise like wild beasts from the slime of the world's great sea.

What has its milder working effected for giant America? True, they delivered themselves from a galling yoke, and established a commonwealth, without the barbarous trappings of feudal pomp. Are they happier? No! By general consent they have established an aristocracy of property, which nourishes all the exclusiveness of that of rank, without any of its chivalrous elevation. They are shrivelling their souls by perpetually burning incense at the shrine of Mammon. Moloch is joined with Mammon, and has his dreadful rites in those sunless temples where nearly three millions of wretched slaves are con-

suined by body-and-soul-crushing bondage continually darkening into unmentionable and brutalizing crime, fostering the vilest kinds of ferocity and sensuality both among the tyrants and their victims.

What is the conclusion of the matter? Simply this: The people whose mighty efforts in emancipation history has enshrined, and humanity has glorified, have sunk down into worse conditions than those from which they spilt their own blood and the blood of others to escape. And these dreadful failures have been the necessary result of the unholy weapons employed, and the vile feelings and habits which such warfare naturally induced. Patriotism, then, is the instinctive clinging to locality, and the natural love of personal freedom, expanded by reflection into a sentiment of nationality. When it employs as weapons the legitimate arms of moral force, it is beautiful and sanctified; but when it flames in the forest of steel, and thunders in the blast of artillery, like other perverted instincts it becomes a desolating curse. It was *fabled* in ancient time, that the sowing of dragon's teeth produced *armed men*. It is no *fable*, but a *dire certainty*, that armed men both create for themselves and bequeath to posterity, *teeth* keener than the dragon's, which gnaw remorselessly the vitals of society.

We have no time or room left for a summary or recapitulation; the reader may do that work for himself; and when he finds how carefully the exercise and province of Christian liberty is guarded and limited on every side, he will likewise discern the wisdom and the tenderness of God in the entire arrangement. For had such not been the case, the freed man of God would have been in continual danger of becoming again the dupe and votary of a selfish world, the victim of his own passions, and the slave of him who rules the empire of darkness.

G. GREENWELL.

CHRISTIANITY.—No. III.

THE PERFECTION.

THE perfection is that part of the Christian salvation that forms the chief topic of the Apostolic epistles. The burden of these letters is, "Let us go on unto perfection."

The *atonement* is the work of Jesus; the *conversion* of the Apostles; and the *perfection* of the saints themselves. "Work out your own salvation." "Our own salvation," brethren, commences with conversion, and it is "wrought out" by "going on unto perfection."

But as Jesus and the Apostles were aided by the Holy Spirit in their respective works of atonement and conversion, so are the saints in their efforts to attain perfection. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure."

Christian perfection has respect to character, works, and suffering. Its principle is love, obedience, and patience. Every Christian loves, obeys, and exercises patience under sufferings; but the perfect Christian loves the Lord his God with all his soul, and heart, and mind, and his neighbour as himself—he abounds in every good work, keeping all the commandments of God with all the diligence and constancy his

abilities and opportunities admit of—and with the utmost resignation he patiently endures all the affliction which may form “the crook in his lot” during his “pilgrimage from this world to that which is to come.”

Perfection of character is absolutely necessary in order to perfection in works or patience. Where the former is not the latter cannot be. “Make the tree good and the fruit will be good also.” “Out of the abundance of the heart the mouth speaketh.”

Many say, “There is no perfection in this life.” Absolute and unchangeable perfection, like underived immortality, belongs to God alone. No Christian, we may also admit, can be so far perfect as to preclude the necessity of his going on unto still higher degrees of perfection; and every saint has need to wash his robes, (because of their imperfections) in the blood of the Lamb, by confession in prayer. Admitting, and firmly believing all this, we still contend, that Christian perfection is attainable in this life by every convert who diligently attends to the means of grace. As respects character, it is commanded, Matt. xxii. 37. The want of it as respects works is censured, Rev. iii. 2. As regards patience, it is prayed for, 1 Pet. i. 10. In one of the Psalms we are commanded to “mark the perfect man and behold the upright.” In the Old Testament Scriptures we read that Noah and Job were perfect and upright in their day and generation—and in the New, that Zacharias, and Elizabeth his wife, were both righteous, walking in all the commandments and ordinances of the Lord blameless. Ought we not then to do for ourselves and one another what Epaphras did for the saints in Colosse, “labour fervently in prayer, that we stand perfect and complete in all the will of God.”

The most perfect are the most humble. John was eminent for love, yet he declares, “If we say we have no sin, we deceive ourselves, and the truth is not in us.” Paul was remarkable for labours, yet he esteemed himself less than the least of all saints—the chief of sinners, and says, “Not as though I had already attained, either were already perfect.” Job was famous for patience, and he testifies, “If I say I am perfect it shall prove me perverse.” The Spirit of God in the Scriptures of Truth, has pronounced a number of the saints perfect, but we never read of any one among them say as much of themselves. They better understood the exhortation, “Let another praise thee and not thyself—a stranger and not thine own lips”—than to stand up in the presence of either God or man, and say, “I am perfect.” Pity it is that some of our modern religionists were not equally humble; but in this as well as in many other respects they have departed from the law and the testimony, and so far as every such departure is concerned, “there is no wisdom in them.”

The cross of Christ is the spring of Christian perfection. The law made nothing perfect. It could never, with its splendid temple and temple services, its numerous priests and sacrifices, make the comers thereunto perfect as pertaining the conscience. But the bringing in of a better hope did, by which we draw near to God. By the one sacrifice of Christ the converted have their consciences purged from dead works to serve the living God. “We love him because he first loved us, and gave his Son to be a propitiation for our sins.” Thus perfection in love and obedience is attained by faith in the cross; and

as we accustom ourselves to meditate upon it, we also learn to run with patience the race set before us, looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame. How far superior is the Gospel to the law! The Jew trembled under a dispensation of law—but Christians rejoice under an economy of favour. The law was holy, just, and good, but the Jew could not see the end of it because of the veil upon their hearts. This veil is done away in Christ. Hence “we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” And thus “what the law could not do in that it was too weak for the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.”

We have received from God the principles of self-examination, self-control, and imitation, together with his Holy Word, which tells us all that we should be and do, and contains the memoirs of many excellent ones, who, in our nature, and in our world, and it may be in circumstances even less favourable than ours, so lived, loved, and suffered, as to present before us the most brilliant examples of perfection for our imitation.

We ought to imitate all the saints in all things for which they are commended in the Scriptures. What noble examples of love, labours, zeal, and patience, have we in John, Peter, Paul, and Job. Jesus, however, is our great and perfect pattern in every thing. He left us an example that we should walk in his steps. And what an example! How deep his reverence! How devoted his love! How burning his zeal! How abundant his labours! How perfect his patience! Truly this was the Son of God, the brightness of his Father's glory, and the express image of his perfections! Here we may wonder, adore, and imitate for ever and ever!

If we would be perfect, we must keep the commandments of God. Like Jesus we must “fulfil all righteousness.” This is not so difficult as many say. “His commandments are not grievous.” Every commandment, precept, and ordinance that God requires us to observe, keep, and obey, is contained in the Bible. We need no moral philosopher to show us the way of perfection. The light of the Scriptures is sufficient for all moral and religious purposes. “All Scripture given by inspiration of God, is profitable for reproof, doctrine, correction, and instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works.”

The duties we owe to God are private and public. Reading of the Scriptures, prayer, fasting, almsgiving, &c., &c., are private duties, without the observance of which, we cannot “go on to perfection.” The public include, 1. The Apostles' doctrine, reading of the Scriptures, and mutual teaching and exhortation of the brethren. 2. The fellowship, or joint contribution of the saints, for the support of the poor and needy. 3. The breaking of the bread, which includes also the drinking of the cup, commemorative of the broken body and shed blood of our Redeemer. 4. The prayers, which includes the praises with which the saints express their gratitude to God for the abundant

provision he has made for their increase in knowledge and favour. Whatever body of religionists neglects to attend to these four ordinances, embracing the whole of New Testament church worship, on the first day of every week, they may be called Catholics, or Episcopalians, or Presbyterians, or Methodists, or Independents, but most certainly, so far as the worship of God is concerned, they are not followers of the first congregations of Christ in Judea, as they may easily see by turning to Acts ii. 42, where they will find that the baptized believers being added to the church, "continued steadfastly in the Apostles' doctrine, and in the fellowship, and in the breaking of bread, and in prayers." How far are these churches departed from the faith! Yet each deems itself nearest the truth. But John declares, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." One would think that these words of John, coupled with what is written Acts ii. 42, would be sufficient to startle the members of these churches out of their various delusions, and bring them to the acknowledgment and obedience of the truth as it is in Jesus. But, alas! they are too deeply intoxicated with the mixed cup of human error, calmly to consider the still small voice of the Word of God. Nevertheless, whether they will hear or forbear, we cannot go on unto perfection unless we keep God's positive public institutions in his own appointed time and way. In vain do we worship God teaching for doctrines the commandments of men, and making void his institutions that we may observe our own traditions; for he "is a Spirit, and they that worship him" acceptably "must worship him in spirit and in truth."

Christian perfection has to do with our conduct to our fellow-men in general. Justice and mercy are the two grand principles that should regulate our behaviour towards all men. "He hath showed thee, O man! what is good: and what doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God." "Whatsoever ye would that others should do unto you, do ye even so unto them," is the golden rule of justice; and do "good unto all men as we have opportunity," is the royal law of mercy. He, whose faith, working by love, leads him to add justice and mercy to the observance of the positive institutions of divine worship, and the "general habit of walking with God in the silent converse of a pious and grateful heart," is indeed and in truth a perfect man.

Because such a one will faithfully discharge all the relative duties of life. If he is an husband, he will love his wife. If he is a father, he will bring up his children in the nurture and admonition of the Lord. If he is master, he will render to his servants the things that are just and equal. If he is a ruler, he will rule in the fear of the Lord. Or, if he is a child, servant, or subject, he will cultivate the spirit and render the obedience which the Word of God describes as lovely and proper in such relationships.

It is by going on unto perfection that the disciples of Jesus "let their light so shine before men, that others seeing their good works are led to glorify their Father in heaven." It is in vain that we print tracts or support proclimers, if to all this we do not add the heavenly charm of a holy life. If we be blameless and harmless, the sons of

God without rebuke in the midst of a crooked and perverse generation, then we may shine as lights in the world, holding forth the Word of Life so as to save our perishing fellow mortals.

Religion is calculated to make people happy. "Wisdom's ways are ways of pleasantness, and all her paths are paths of peace." Many professors of religion are, however, very miserable. The reason is they are not religious enough. Because they have *so much* religion they cannot find happiness in the world; and because they have so little religion they cannot find pleasure in God. They attempt to serve God and mammon, and receive wages from neither. But if they would go on unto perfection, "their peace would flow as a river, and their righteousness rise like the waves of the sea."

There is an everlasting kingdom where our Lord Jesus will reign in glory with his saints, in the presence of God and the holy angels. "Going on unto perfection" is as necessary to an entrance into this everlasting kingdom, as being converted is for admission into the present kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 11. This brings us to the glory reserved for the conquerors in heaven.

D. L.

As energy and activity are necessary for going on unto perfection, perhaps our readers will be none the worse for perusing the following

ADDRESS TO THE SLUGGARD.

Up, sluggard, up! the morning is breaking,
And sweet is the blush of the dawn;
The dew-drops, like pearls, in the sun-rays are glowing,
As they lie on the green grassy lawn:
O fool to repose on the bed of thy slumbers,
And lose all the beauty and joy
That the lark and the sweet-smelling flower of the morn
Present to the ear and the eye.

Up, sluggard, up! the day is advancing,
And this is the season for toil;
And honour and wealth is the portion of labour,
And health makes his countenance smile:
O fool to be idle, thy hand in thy bosom,
And building up castles in air;
The stern voice of want shall dispel all thy day-dreams,
And wake thee to truth and despair.

Up, sluggard, up! the ev'ning is closing,
And black are the shadows it brings;
Thy feet soon will stumble upon the dark mountains,
Thine heart augur terrible things:
O fool not to work when the sun is declining,
And know'st not how soon he may set;
The harvest is past, the summer is ended,
And lo! thou art not saved yet.

D. L.

THE HOLY LAND.—The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them. They have already passed over a part of the Turkish quarter of the suburbs.

A SHORT VISIT TO IRELAND.

FOR some time past we have had a great desire to visit a few brethren whom we understood existed in the north of Ireland, and who meet for worship every first day according to primitive example, in a village near to Dungannon, making the Bible alone, in theory and practice, the bond of union to each other and to the Lord.

On the 8th of August, we received a pressing invitation from these brethren to come over and see them. All things at home concurring arrangements were made by brother Frost and myself for starting at the end of the month; due notice of which was forwarded to these brethren, offering our humble services to proclaim the Gospel on the 30th and 31st ulto., and the 1st and 2nd inst., requesting them at the same time to provide places to speak in, and to publish it to the inhabitants according to their own discretion.

We left home on Tuesday the 26th of August, and after travelling one hundred and twenty miles by coach and railway on the first fine day we had been favoured with for some weeks past, we spent the evening and part of the next day with brothers Woodnorth, Thomson, and other brethren, in Liverpool.

In this large and populous town, excelled in its mercantile pursuits by sea and land by London only, the brethren are few in number, and for want of a suitable place in which to hold their meetings, are much concealed from notice—consequently they have not had many additions to their number. Brother W. Thomson is now settled amongst them, besides which there are two or three other gifted and influential brethren there, and we hope a suitable place of meeting will soon be obtained for them. If there are any rich brethren whose surplus capital is corrupting their own minds, or is in itself becoming rusty for the want of using, we recommend this case to their special notice as a safe investment, the interest and principal of which is to be repaid in the conversion and salvation of sinners, the joy of angels, and the glory of God. Surely, this being an eternal, must be an ample and sufficient reward.

The brethren at Wigan having by some means unknown to us become acquainted with our movements, invited us to spend one evening with them: to this we consented, and announcement was made by printed bills that we should hold a meeting to proclaim the primitive Gospel in the Commercial Hall, on the evening of the 27th. This we attended to with some degree of satisfaction. The Hall was comfortably filled with a respectable audience, who, for three hours, paid the most respectful and profound attention to the facts, the precepts, and the promises which we had to present to their notice as revealed in the Gospel of our salvation.

The brethren here are also few in number, and besides being deficient in speaking brethren, they are generally poor. Still, they are firm to the Bible and its purifying institutions, and are making some progress. Three were added to their number by a baptism into the death of Christ, the Lord's day previous to our visit. Brother Coop is the principal brother, and to him the brethren are much indebted for their standing in the kingdom of Jesus. May they esteem him very highly

in love for his works sake—be at peace among themselves—and prosper abundantly in their Christian profession.

On Thursday we directed our course to Fleetwood, about thirty miles north from Wigan. This is a new and a rising sea port and bathing place on the Lancashire coast, intended by its sanguine projector and original proprietor, Sir Henry Fleetwood, to be a rival port with Liverpool. Indeed, the progress to this end has been considerable, although, in our judgment, it will not be realized, at least, in this generation. After being refreshed by sea bathing and perambulating over this place for twenty-four hours, examining the plan of the town, its buildings, railroad, docks, cemetery, and all its provisions both for the living and the dead, we embarked at six, p.m., on the steamer Prince Albert, for Belfast, where, after a delightful sail of one hundred and twenty-six miles, we found ourselves safe landed at seven o'clock next morning. Here we had to wait two hours, during which time we were politely conducted by Mr. Grever, bookseller, through the principal parts of the city, and the large, well arranged, and beautiful horticultural gardens. This again was refreshing and exhilarating to the spirits with the sun shining forth in his morning strength, and nature smiling on every hand. But no time was to be lost in this place, having, as we expected, some forty-six miles to ride and to hold a meeting that evening. Accordingly at half-past nine we started by railway for Portadown, from thence in one of the celebrated Irish cars to Dungannon, and so on to Morea Cottage, the residence of brother John Tener, where we arrived about half-past four, a.m., and at whose hospitable mansion we were to take up our residence for the next four days. Here we were met by Mr. Isaac W. Tener, the president of the congregation, Mr. James Macrum, with several others of the brethren, all waiting our arrival, and by whom we were most cordially received. We soon found ourselves as much at home as we had previously done in the company of any of our English or Scotch brethren; indeed, there is a oneness in the truth, which, when understood, unites heart to heart and mind to mind, and all to the one God and Father, who is with, over, and in all his faithful people.

Announcement had been made for a proclamation of the Gospel at half-past six that evening, in the school house at Drumballyhue, about a mile distant from the residence of brother Tener. Here we were met by a congregation of about eighty persons, who listened with the greatest attention, for two hours and a half, to the glorious Gospel of the blessed God.

The next day being the first day of the week, we met with the brethren at Ballymagullagh, the place where the church regularly assemble for worship, which is about five miles (Irish) from the house of brother J. Tener, and nine from that of brother I. W. Tener. In consequence of the distance which most of the brethren reside from each other and the place of worship, they have but one meeting on the Lord's day, commencing at twelve and usually continuing till three, p.m.

On this occasion considerable excitement prevailed, and there was a good congregation. This arose from the public announcement that two brethren from England would be present to address the assembly.

This meeting of the church was commenced in their usual manner with prayer, singing, reading the Prophetic and Apostolic writings, singing, the contribution, breaking of the monumental loaf, after which the president delivered an appropriate address on the design of these institutions: this continued till near two o'clock, after which, the proclamation of the Gospel, in two addresses, to which the people gave us their candid and fixed attention till half-past five.

Thus ended the public services of the day, during which it will not be too much to relate, that some were surprised at the things presented to their notice from the Bible, others edified and encouraged, while all retired from the place with order, solemnity, and satisfaction.

On Monday and Tuesday evenings our appointments were at Dunganon, six and a half miles from Moree Cottage. The Town Hall had been obtained for the occasion, and about the same in number, although very different persons, attended each evening. We had a very attentive and respectful hearing.

On Tuesday evening three questions were asked by three different persons who attended several of the meetings. 1. Are the words *be converted*, Acts iii. 19, and the words *be baptized*, Acts ii. 38, synonymous terms? 2. If the Holy Spirit only teaches through words, as you affirm, how does he dwell in the hearts of men and bring all things to their remembrance whatsoever the Saviour has said to them, according to John xiv. 26? 3. As you preach nothing respecting the devil and damnation, do you believe in their existence or not? To these questions brother Frost gave appropriate and in the judgment of most persons present, Scriptural and satisfactory answers.

The meetings continued each evening till ten o'clock, and we may hope, that although no immediate fruit appeared, yet the seed thus sown will hereafter spring up, and come forth in some thirty, in some sixty, and in some a hundredfold.

The next morning after this satisfactory and delightful visit, we left Moree at six o'clock for Dublin, where, after passing through the most cheerful and interesting parts of the north of Ireland, we arrived at seven o'clock in the evening.

Passing from Dunganon to Newry, through Armagh, by the coach, we had for fellow travellers an old Scotch Baptist who had been a member of Dr. Carson's church for forty years, an Episcopalian clergyman, and one of the Plymouth Brethren. After a few miles travelling, a friendly discussion ensued on abstract spirit, faith alone, total depravity, personal and eternal election, &c. All parties kept their temper, and it was conducted quite as well as could be expected under such circumstances. We were, however, much surprised to hear one of this "church of divines" (Dr. Carson's) firmly maintaining that mankind, even those who had the Gospel, were as dead to its power and claims as was Lazarus when in the grave before the Saviour called him forth. In this also the clergyman coincided!

We spent the following day in Dublin, Kingstown, and Dalkey. To this latter place we had been invited to dine with the wife of brother Tener, of Moree, who was there seeking the restoration of her lost health, and was so far restored as to contemplate returning home in a few days. It was with pleasure we spent a short time with her.

At six o'clock we embarked in the mail packet for Liverpool, and arrived at home on Saturday, September 6th. We were well pleased with this friendly and pleasurable trip. Our knowledge and acquaintance are much enlarged. The time was fully, and we hope profitably spent; and the recollection will be a source of pleasure for many days to come, perhaps for ever.

J. W.

THE OWENITES.

THE Social Institution in John-street, Tottenham-court-road, is defunct, like its late prototype in the Blackfriars-road. The building changed hands last week. Its members and finances have been slowly dwindling down till they are considerably in debt. The building, which is very commodious, is now turned into a Mechanics' Institute. It may also be mentioned that the Socialists (about six years since) expended about £30,000 in buying land and building a hall in Hampshire. Harmony Hall the place was called, and the Owenite principles were there carried out to the fullest extent; this has failed likewise, and in a few weeks' time all will come under the hammer to pay the loans granted at the commencement of the undertaking.—*Standard*.

POPISH PROPOGANDISM.

SIX sisters of the Order of Mercy sailed from Kingstown, on Monday, for Liverpool, thence to proceed with the Rev. Dr. Brady, the Roman Catholic Bishop of Western Australia, to exercise their vocation in that colony.

FOUR new Roman Catholic Bishoprics are about to be established in China in the cities thrown open to Europeans by the treaty of Nankin. The French government has offered to concur with the Pope in erecting churches in those cities.

QUERIES AND REPLIES.

QUERY BY J. H. AND REPLY BY J. W.

Query. I beg through the medium of your *Messenger* the favour of an explanation to Acts ix. 7, also xxii. 9, as there wants some little light on these two passages to explain and to reconcile the seeming contradiction there existing.

Answer. The passages referred to are the following: "And the men who travelled with him, stood astonished: hearing indeed the voice but seeing no one." Acts ix. 7. "And they that were with me saw the light, indeed, and were terrified: but they did not distinctly hear the voice of him who spoke to me." Acts xxii. 9. See new version. The parties who journeyed with Paul to Damascus, and spoken of in these verses, *saw the light and heard the voice*—this is all: while

Paul on the other hand, saw the **LIGHT** and the **PERSON**, (1 Cor. ix. 1) and also *heard* the **SPEECH**. It is no difficult matter to hear a voice and yet not hear the speech.

QUERY BY I. R. AND REPLY BY J. M. M.

Query. Is it right for Christians to attend the theatre, the ball room, the circus, and such like gatherings?

Answer. Paul says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii. 17. Now, if a Christian can attend the theatre, the circus, or the ball room, *in the name of Jesus Christ*, and if after the show is over, he can *give thanks to God by Jesus Christ*, for his enjoyment, then let him attend them! But this you know is out of the question. Nothing can be done *in the name of Jesus Christ*, but those things which he has authorized either by precept or example.

And besides, it must be notorious to all, that vice and immorality are taught at such places, and not Christianity!! Indeed, in the very expressive language, used in Short Discourse, No. III., these are the "ordinances of Satan's kingdom," and those who attend on them gradually fall in love with them, and assimilate to the character of the ungodly. I would therefore say in the language of an Apostle, "Be not deceived; evil communications corrupt good manners."

QUERY BY P. AND REPLY BY J. M. M.

Query. Is it the duty of unconverted men to pray?

Answer. It is the duty of all men to believe on Christ: this they must do before they will pray. It is also the duty of all to repent: and no sinner will ever pray, to God, until he believes on Jesus Christ, and repents of his sins; and when he has done this, it is then his duty to deny himself, take up his cross, and follow Jesus in the ordinance of immersion, and as he goes forward in obedience, it is his duty to pray. "And now why tarriest thou, arise and be baptized (immersed) and wash away thy sins, calling upon the name of the Lord." Acts xxii. 16. I have no idea that it is the duty of an unconverted person to pray, in sin and unbelief; but having believed the Gospel and repented of his sins, it is certainly his duty to call upon the name of the Lord as he goes forth in obedience to the commands of God; and thus, through the institutions, look up to the great Institutor, for the blessings which he has promised to give to all who obey him.

QUERY BY R. G. AND REPLY BY J. M. M.

Query. Is it good order for a member of one congregation to join another, without letting the congregation of which he is a member know his design, or without a letter of commendation?

Answer. Such a course would argue, that the individual so acting, was dissatisfied with his brethren. In ordinary cases it would certainly be very bad order: yet there may be cases in which such a course

might be justifiable. A letter of commendation is designed to give confidence. Now, if an individual is well known to the members of the church which he proposes to join, or if some faithful brother who does know him well, will testify to the church concerning his good standing, a letter of commendation might be dispensed with.

QUERY BY R. G. AND REPLY BY J. M. M.

Query. Is it contrary to the law of Christ for members of his church to go a visiting, instead of meeting with their brethren at the house of God?

Answer. The law of Christ is, "Forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as you see the day approaching," Heb. x. 25. Whatever interferes with this command, is contrary to the law of Christ. And as to visiting, cases might occur when it would be right for Christians, even on the Lord's day, and instead of going to meeting, to go a visiting. For example: when the visit is of a purely benevolent character, to administer relief to the sick and the suffering, &c. &c. But ordinary visiting, on the Lord's day, which is merely to spend this precious day in idle chit-chat, is wholly inconsistent with the Christian profession: and that professed Christian that does so, to the neglect of the meetings of the brethren at the house of God, not only violates the law of Christ, but gives proof positive that his heart is not right in the sight of God, and that he loves the society of the world more than he loves the fellowship of the saints.

ITEMS OF NEWS, STATISTICS, &c.

HOME NEWS.

DUNDEE.

September 10th, 1845.

TRUTH marches onward in a slow but steady step. Although the seed sown seems to be buried in the mists of sectarianism it may yet take root and yield an abundant harvest. Since you were last written to from Dundee five persons (one male and four females) have put on the Lord in his own appointed way. We have the prospect of more soon. Oh that those who know the truth would practise it!

We are going on in peace. All are anxious to assist in every effort for the spread of truth. G. SCHLESEMAN.

P.S. Much praise is due to brothers R. Anderson, of Perth, and D. Lawson, of Newburgh, for their kind assistance,

none amongst us being able to proclaim the Gospel, but which they did with great boldness. G. S.

CULLEN.

August 21, 1845.

WM have had a visit from a brother residing at Aberdeen: he says the prospects there are cheering, and if an evangelist could be got amongst them for a short time, much good would be effected. In the Banff district we have the pleasure of reporting things in good condition; the greatest harmony and love prevails; we know not of a single question existing throughout the whole which in any way tends to mar their peace, or hinder their progress in going on to that perfection of character so

very desirable to be found in the disciple of Jesus Christ. Long, long may such be the case. GEORGE JACK.

WORTLEY, NEAR LEEDS.

September 16th, 1845.

It is now a long time since you heard anything of the congregation in this place. We are still living together in peace and unity one with each other. We had the pleasure, last first day, of admitting two into the kingdom of our Lord and Saviour Jesus Christ, by baptism into his name for the remission of all past sins. Two of the brethren have lately removed from Halifax to Leeds, and have united with us. Our number is about forty-four, and we are striving together for the faith of the Gospel. B. MAUD.

MAIDSTONE.

September 17, 1845.

On Lord's day, August 31st, the assembly room of the above place having been taken for the purpose of proclaiming the Gospel, and duly announced, I delivered two addresses, having present in all from six hundred to a thousand persons, and having pre-

mented to their notice the order of the church at Jerusalem, and proclaimed the ancient Gospel, I was rejoiced to find two applications for immersion, and several others declare their conviction and determination to obey. I spent the next day (Monday) in speaking to inquirers, and have heard this week the excitement still continues. Brothers Collins and Errey have taken up their residence there, and I fully expect soon to see a church of some importance in that place. D. KING.

LONDON.

September 19th, 1845.

It gives me pleasure to inform you that the church meeting in Elstree street, Pancras Road, are living in the enjoyment of the truth, striving together for that perfection of character without which no man can enjoy eternal life. I also have to state that on Wednesday evening last, a male and female were baptized into Jesus Christ for the remission of all past sins: the former has been a Wesleyan local preacher. May they prove faithful unto death, and receive a crown of life. T. L.

FOREIGN NEWS.

SIXTEEN DAYS DISCUSSION.

January, 1845.

Brother Campbell.—I have just returned from a debate held at New Philadelphia, between brother A. Hall and Mr. Leonard Parker, of the Methodist Episcopal Church. I attended the first four days of the discussion, and then left for home. It continued (as I am just informed by one that attended through) sixteen days, and six hours a-day, making ninety-six hours. The subject discussed was the *action* and *design* of baptism. The subject was ably conducted by brother Hall, and the truth lost nothing by the investigation. Ten persons were added to the church of Christ during the progress of the debate; among which number were four Methodists, one Roman Catholic, one Baptist, one Episcopalian, and one Universalist. It was evident to all that Mr. Parker at the close of the first four days felt himself completely discomfited, and would gladly have left the arena had he not bound himself in an article to debate the above number of days. There is no doubt but that the labours of brother Hall in the above discussion will result in great good to the cause of truth. May the Lord bless him in his labours of love, and keep him humble and zealous in the work of the ministry!

W. COCHRAN.

Middletown, Gurnsey county, Ohio;

OBITUARIES.

Cullen, August 21st, 1845.

WE could have desired a much more pleasing task than the one before us—that of paying a last tribute to the memory of departed worth. We are well sure you will sympathize with us in the great loss we have sustained by the death of our aged, respected, and much beloved brother Kelman, of Turiff. He took supper along with his family in his usual health, but before six and a half hours had passed away, he was gone into eternity. Rupture in the brain cut him off in spite of the efforts of eminent medical skill. Thus we have another warning to be “also ready!” For more than forty years he has been striving for reformation among the Scotch Baptists. He had an extensive knowledge of his Bible, and he truly was made “wise unto salvation.” He was constantly rejoicing in hope of glory, and as he increased in years so did he increase in his devotion to his Father and his God. Being a man of enlarged views, he examined the claims of the New Testament order of worship, saw the path of duty, and along with a few others set up a congregation in Turiff, the first in the north of Scotland, and to the time of his departure was one of its faithful and devoted presidents. He most certainly will have his reward in those mansions of everlasting light, reserved in heaven for all such.

G. JACK.

Sinclairtown, Kirkcaldy, September 16th, 1845.

As the sun in the material world does not always shine with unclouded lustre, but sometimes conceals his glory amidst storms and tempests, so in the moral or spiritual world, the sun of prosperity does not always shine with undiminished radiance, but is sometimes darkened by events of an adverse nature. This truth the disciples of Jesus in this place have experienced by the sudden death of our much esteemed and beloved brother George Barclay, who fell asleep in Jesus on Wednesday the 10th instant, after a short illness of sixteen or eighteen days. Brother Barclay was a strong, robust man, and gave promise of a long and useful life. But alas! poor and fragile man that is born of a woman is of few days and full of trouble. In the true and emphatic language of Job, “He cometh forth like a flower and is cut down, he fleeth also as a shadow, and continueth not.” He was born into the kingdom of Jesus on the 31st of July, 1842, and during the short period of little more than three years made rapid progress in imitating his great Master in works of benevolence. Brother Barclay could not edify the church by the power of his tongue, but he contributed to the same grand end in an eminent degree by a constant exhibition of the spirit of his divine Master. His humility, docility, and the beloved suavity of his manner, endeared him to us all, and it will be long before we can forget such a sweet companion. He was moreover a peacemaker, and consequently entitled to the endearing appellation of a “child of God.” But the power of the religion of Jesus shone in all its splendour while lying on his death bed. Although suffering great pain, a murmur never was heard to escape from his lips. The patience and resignation to the will of his Father, and his unshaken confidence in the finished work of Jesus, and the hope of the Gospel, was a complete triumph over all the power of the enemy. As the sun grows larger at his setting, so did the religion of the kind, child-like, George Barclay. “Blessed are the dead who die in the Lord, from henceforth they do rest from their labour, and their works do follow them.” May it be the ambition of each one of us to be faithful imitators of those who through faith and patience are now inheriting the promises. And let us all take this most important lesson—that the *time is short*, and not one of us knows *how short*. Let us then be watchful and READY; and whenever it pleases our Master to call us to give in our account, may we obey with joy and not with grief.

Yours in the kingdom and patience of Jesus,

JOHN TAYLOR.

WHEN in Kirkcaldy, on a short visit to the brethren in that place some two years ago, we were entertained by brother Barclay, and truly his physical appearance

at that time promised to the church and to the world, a long and useful life: But the ways and thoughts of our heavenly Father are in all things above ours as high as the heavens are above the earth. The truth in brother Barclay accomplished the design for which it is sent, and now he is taken from the evil which is yet to come.—ED.

For the Christian Messenger.

HERE AND HEREAFTER.

WHEN nature's profusion is tempting thee ever
To reach forth thy hand, and to pluck, and to taste,
Why hesitate, doubting? Oh! sure there was never
A heavenly path through a desolate waste;
And surely there would not, beneath and above thee,
Be scattered this plenty, these riches that move thee
With exquisite longings, if Heaven did not love thee
To use them, yes, use them, in life's onward haste!

But live for the future! this world is unworthy
To bound the desires of a spirit sublime;
There be visions of bliss ever dawning before thee,
And winning thy hope from the circle of time!
O live for the future! yet gather the flowers
That spring up around thee in life's sunny hours;
For soon they will droop, or the fast falling showers
Will fling them to earth in their beauty and prime!

What is not with holiest feelings consistent,
Oh touch not! to prove thee it must have been given!
See, stretching through time, from the near to the distant,
The chain of thy glory!—why should it be riven?
What *is* and what *will be* are not unconnected;
And pleasure deferred awhile is not rejected—
The spirit foreshadows the joy that's expected,
Till earth scarce denies the fruition of heaven!

J. M.

CHRISTIAN WORSHIP.

CALM was the night, and soft the breeze
That floated through the air:
My thoughts were fixed on things
above,

My heart and soul were there:

With silent steps I wandered on,
In meditation sweet;
And passed the temples so profaned,
Where rich and noble meet.

In hast'ning through the giddy world,
Soft music caught my ear;
I, list'ning, stopp'd to hear the sound,
And knew it was sincere.

There, on a lowly cottage floor,
The poor disciples meet,
Humbly to worship and adore
At their Redeemer's feet.

O! what a sweet and heavenborn love
Through all their actions run;
Treading the footsteps of their Lord,
And waiting his return.

No pompous squires or wealthy lords
Around their table meet,
But poor illiterate men who've learned
The broken bread to eat.

And thus they sat, and not a thought
Of evil cross'd their breast:
Oh highly favoured people, yes,
How greatly ye are bless'd.

How will they hail the happy morn
When Jesus shall appear
And bid the oppress'd lift up their
heads,
Their freedom now draws near.

And then with all the angelic host,
They mount the airy sky,
And with their Master at their head,
To New Jerusalem fly.

Then blest for ever with their Lord,
No tears of sorrow know;
But love for ever undefil'd
In every bosom glow.

EUPHEMIA.

THE
CHRISTIAN MESSENGER
AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VII.	NOVEMBER, 1845.	VOL. I.
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ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. VII.

AFTER reading in order the history of the deluge, Olympas thus began :—

Olympas. We are now come to the end of one world and the commencement of another. What, Thomas, were the causes that ushered in this awful catastrophe?

Thomas. Murder, violence, and rapine seem to have completed the measure of human enormities. Moses says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" "The earth was corrupt before God, and the earth was filled with violence;" "For all flesh had corrupted its way upon the earth; and God said, The end of all flesh is come before me: for the earth is filled with violence through them, and behold I will destroy them with the earth."

Olympas. God our Father, then, intended more than the destruction of the human race and the living creatures on the earth. He said he would destroy them *with the earth*. Tell me, Susan, with what element did God destroy the earth with its inhabitants?

Susan. With water.

Olympas. Whence did the waters come, William?

VOL. I.

W

William. From the windows of heaven, and from the fountains of the great deep.

Olympas. How long did it rain, James?

James. "Forty days and forty nights."

Olympas. How do you, Reuben, understand "the windows of heaven," and "the fountains of the great deep?"

Reuben. The clouds may be called the windows of heaven, because the waters that float in the air, are poured through the clouds on the earth; and the subterraneous oceans may be called the fountains of the great deep, because they supply the lakes and seas with water.

Olympas. If the quantity of water in the earth be at all proportioned to the quantity on its surface, it only required an impulse from the almighty hand to overflow the earth, to submerge every mountain and hill to the depth of the tallest pines on their loftiest summits. But in doing this there must have been a tremendous disruption of the earth, the heaving up of new mountains, and the sinking down of immense areas of the ancient surface; so that while the waters of the great deep made for themselves new channels, their ancient beds were filled up with dilapidated masses of the primitive soil, and thus the earth itself, with its wicked inhabitants, was literally wasted and destroyed. Are there yet existing any monuments of this ancient deluge?

Reuben. I have read in the history of the Greeks and Western Nations accounts of the flood; and of the tradition of the Chinese, the Africans, and Americans, concerning a deluge which left at great distance from the present seas, and on the summits of lofty mountains, trees deeply imbedded in the soil, with the teeth and bones of numerous land animals; as well as entire fish, sea shells, petrified fruits, ears of corn, and various vegetable remains of a former world. Sir William Jones, as I read the other day in his *Indian Researches*, has also added other monuments from the mythological traditions of those ancient nations, evidently deduced from Moses', or other ancient records of the same catastrophe long since lost.

Olympas. Philosophers, geologists, historians, religionists of every name, are constrained to admit one deluge at least. Some, indeed, arbitrarily deny its universality; but all admit its generality. How do you prove, Thomas Dilworth, its universality?

Thomas. Moses says, "The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits and upwards did the waters prevail, and the mountains were covered."

Olympas. That is enough for those who take the Word of the Lord for proof. Was the destruction of life also universal. I mean, of course, *terrestrial* life.

Thomas. The same author says, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man."

Olympas. Definite enough. But, Susan, did the whole human race perish?

Susan. All but Noah, Shem, Ham, and Japheth, with their wives. In all eight persons.

Olympas. How, James, were these eight persons saved?

James. In an ark which Noah built.

Olympas. What were its dimensions, William?

William. Three hundred cubits by fifty: or, as you once computed it for us, five hundred feet long, seventy-five wide, and forty-five high.

Olympas. How many tons would it carry?

William. Forty-two thousand and five hundred tons—equal to eighty-five ships of five hundred tons burthen.

Olympas. Yes, and our most accomplished mathematical calculators say, that no vessel could have been more rationally and scientifically arranged and constructed, than was this immense ship, for the purpose of carrying a large freight without sailing far from the place of its construction. How long was it in being reared?

William. One hundred and twenty years.

Olympas. Of what sort of timber was it constructed, James?

James. Of gopher wood, covered over with pitch.

Olympas. But did I not teach you that *gopher* probably meant square timber, and that there was much reason to believe that the ark was built of cedar or of cypress, because these growths abound in Asia, and might have been called *gopher*, because they put out quadrangular branches in the same horizontal line. Thomas, how many quadrupeds do you suppose were taken into the ark?

Thomas. There were pairs of all sorts; but of the *clean* there were seven pairs.

Olympas. The difference between *clean* and *unclean* is, then, older than the flood. But are we, Thomas, to understand *clean* and *unclean* as referring to food or to sacrifice?

Thomas. To sacrifice, as it is evident that sacrifice was practised before the flood; but the eating of flesh began afterwards.

Olympas. How many sorts of clean animals, William?

William. Five—the calf, the sheep, the goat, the turtle-dove, and the pigeon. You said that Abraham offered all these on one altar and that God ever after selected them for sacrifices!

Olympas. In the ark, then, there were how many quadrupeds?

Thomas. According to Buffon there are only some two hundred and fifty species, which would make only some five hundred and fifty in all, clean and unclean.

Olympas. But did I not show on a former occasion that this number was by far too small?—that from more recent and accurate details we might set down more than one thousand species of mamalia, (animals that nourish their young by breasts); of birds, five thousand species; and of reptiles, insects, &c., one hundred thousand. Now, putting down the quadrupeds at one hundred pounds each, large and small, this gives only one hundred tons weight; the birds five pounds each, would give seventy-five tons; and all other terrestrial creatures would not yield over fifty tons more. In all animated nature, as known to man, taking of each one pair, the weight would not exceed two hundred and twenty-five tons. But to be safe, double the amount, and say we have four hundred and fifty tons; can any one then doubt the capacity of a vessel of forty-two thousand five hundred tons, to stow away the live stock of the earth, and provisions for one year!! The ark, then, was large enough and strong enough to contain comfortably

all that Noah embarked upon it. In what form was it put together?

Thomas. In the form of a chest, square at each end; something like an Egyptian or New Orleans flat-boat.

Olympas. How many doors and windows, Susan?

Susan. Only one door and one window.

Olympas. Was the roof flat, James?

James. I do not read anything about its roof.

Olympas. Read the sixteenth verse of the sixth chapter.

James. "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof, with lower, second, and third stories shalt thou make it."

Olympas. "And in a cubit shalt thou finish it above." The *it* refers to the ark, and not to the door. The roof was raised one cubit in the centre that the rain might run off with more facility. Think you, William, this vessel was designed for sailing?

William. Not for sailing, sir, but for floating.

Olympas. Did it find a shore, or landing far from the port whence it was launched?

William. It rested on Mount Ararat, in Armenia, which, for so long a time, was a very short distance; Ararat lying in latitude 39, 30, N., and in 40, 30, E. longitude, nearly in the middle of the immense stony ridge, called Taurus, which, according to the ancients, girdled the whole earth.

Olympas. How high was this summit called Mount Ararat?

William. It is said to be as high as Mount Blanc, in Europe, which is about three miles above the level of the sea.

Olympas. Is not this mountain covered with snow, Reuben?

Reuben. It is at this time generally enveloped in snow to the extent of five thousand feet. But it is not presumable that it was on the very peak of this mountain that the ark rested.

Olympas. Do you recollect the Persian name of this mountain?

Reuben. They call it *Asis*, which means, "The Happy Mountain," because Noah landed there.

Olympas. And what do the Armenians say, who inhabit that region?

Reuben. That Noah, after landing his family and stock, settled at Erivan, thirty-six miles from Ararat, and in its vicinity planted a vineyard, where to this day grapes are cultivated, and excellent wine manufactured.

Olympas. James, tell me—How did Noah decide when he should leave the ark?

James. He sent forth a raven, and then a dove.

Olympas. Why did he send the raven first, William?

William. You said that the raven being a bird of prey, and feasting on dead animals, would most readily discover whether the earth were dry by two senses—smelling and seeing; and would indicate this by not returning; as was the fact. But next he sent a dove, fond of the ground, of picking up seeds, and of returning to its rest; but finding no earth, it soon returned. This induced Noah, after another Sabbath, to send it out on a second expedition. It then came back, carrying in its beak an olive leaf plucked from a tree.

Olympas. What, Reuben, is the ancient geography of that region on which Noah made his first settlement?

Reuben. Strabo says it was the land of olives. It was high and hilly, having beautiful plains and valleys between its mountains; very rich and easily cultivated, and peculiarly salubrious.

Olympas. Rufus, can you give us the calendar of the year of the world 1656, or the memorable year of the flood, according to Stackhouse, Basnage, and some other books that I gave you to read?

Rufus. I will try, sir. The year began in September.

September. Methuselah died aged nine hundred and sixty-nine years.

October. Noah and his family entered the ark.

November 17th. "The fountains of the great deep were broken up."

December 26th. The rain began and continued forty days and forty nights.

January. All the men and beasts on earth perished.

February. The rain continued.

March 27th. The waters began to abate.

April 17th. The ark rested on Ararat in Armenia.

May. They rested while the waters were retreating.

June 1st. The tops of the mountains appeared.

July 11th. Noah sent the raven.

18th. He sent a dove.

25th. It returned with the olive branch.

August 2nd. The dove made its third and final departure from the ark.

September 1st. The dry land appeared.

October 27th. Noah went out of the ark with all his house.

Olympas. Very good. Tell me, Susan, of what is an olive leaf the emblem?

Susan. Of peace and returning prosperity.

Olympas. And of what, Eliza, is a dove the emblem?

Eliza. Of peace and love.

Olympas. Any incident in the New Testament that reminds you of this?

Eliza. Yes; the dove from heaven descended on the head of Jesus, indicating peace and love, symbol of the Holy Spirit, spirit of peace and holiness and love divine. Happy omen of the advent of the great pacificator—the Son of God. Presage, too, of the peace of all the sons of God.

Olympas. Francis, you are fond of history and of geography. What countries afford the strongest memorials of this awful visitation of a universal deluge?

Francis. All the lofty eminences on earth attest the deluge. On them all are found the spoils of the ocean. Skeletons of sea fish, and aquatic monsters of all sorts, are scattered on the Alps, the Appenines, the Pyrenees, the Andes, Ararat, Atlas, and every peak from Mexico to Japan. Not only this, but in America we find the animals and plants of the torrid zone petrified; in Europe we find American animals and plants preserved in rocks, in ice, and in eternal snows. The moose deer, a native of America, is found buried in Ireland; Asiatic and African elephants have been disinterred in England;

crocodiles, natives of Egypt, are found in the rocks of Germany; and American shell-fish and the fish of our seas are found in the four quarters of the globe. The tea plant has been found petrified in Ohio, and the fish of India converted into rocks at the bottoms of our rivers.

Olympas. Were all the trees uprooted think you, Francis, in this tremendous catastrophe?

Francis. We have no reason to conclude that they were. All trees from one to two hundred feet high, which covered the summits of the highest lands, stood many feet out of the waters. Indeed, as the water only rose twenty-two feet above the Himalaya mountains, or the loftiest Asiatic summits, many trees of humble stature would lift their boughs above the turbid waters.

Olympas. But are not the tops of the Himalaya, the Andes, Ararat, and many others, covered with eternal snows; and, therefore, incapable of vegetable or animal existence?

Francis. They are so now. But did you not teach us that before the deluge there were no frozen nor barren peaks; that all the earth from pole to pole was of one temperature, and that one perpetual spring and summer presided over the whole planet; that the earth was not dependent on the sun alone for heat, but was warmed by the decomposition of its own minerals, or by those subterraneous fires which after the deluge were so deeply quenched or slacked as to afford no heat; and that now depending on solar influence alone, we have an alternation of heat and cold, of summer and winter, of seed time and harvest, by which change of the elements the stature of human life has been contracted from seven, eight, and nine hundred, to seventy, eighty, and ninety years.

Olympas. True, I have substantially, at different times, made such suggestions to some of you. The axis of the earth is inclined to the ecliptic $66\frac{1}{2}$ degrees; consequently it declines $23\frac{1}{2}$ from a perpendicular position to the plane of the ecliptic, or to the plane of its own orbit; and this gives us a variety of seasons: whereas if the axis of the earth were perpendicular to the plane of its own orbit round the sun, the following three consequences would be inevitable:—

1. Its north and south poles would be always enlightened.
2. There would be no diversity of days and nights.
3. And we would have but one season throughout the year.

Such, I think, was the antediluvian earth. Therefore, the health, vigour, and longevity of man—therefore, the plants and animals of all climates were then found in all the latitudes of human abode—and therefore, too, the great immorality of the human race after the fall, and previous to the deluge. So happy a climate, so perpetual a spring, so vigorous a constitution, so long a life, did not suit so fallen and so degraded a being as man. The mildest climes, the most genial seasons, and the most fruitful soils, when combined, produce the most luxuriant crops of human follies, vices, and enormities. The temperate zones, the six months winter, and the six months summer, have, since the flood, been the abodes of the most exemplary characters, the regions of the most mental and moral vigour of our species, and will likely continue to be so till the millennial age shall have introduced a better order of things.

The flood changed the constitution of the earth, and probably did it chiefly by changing its position; by sinking, as it were, one of its poles $23\frac{1}{2}$ degrees towards the plane of its own orbit, and elevating the other the same distance above it: thus subjecting it to a continual alternation of cold and heat, from the extreme horrors of a northern winter to the scorching heats of a tropical summer.

Moses induces the belief that a radical and extensive change has pervaded the entire constitution of our devoted planet. The cataracts of heaven opened the stores of indignation, and the deep dark fountains of the great abyss were broken up to consummate its ruin. An ocean's flood was heaved from beneath over all its fertile valleys, sloping hills, and lofty mountains. The planet yawned as if bursting asunder to swallow down the untold millions of its infidel and atheistic inhabitants. The solid crust of the "rock-ribbed earth" was rent in pieces, while the solid stratas ascending from the beds of ancient oceans, gave mighty proof that Omnipotence had indignantly risen to assert the rights of its insulted majesty before an astonished universe. The former abodes of men became the beds of new seas and oceans, while the channels of the ancient waters occasionally became the *terra firma* of a new world.

The sea-drenched earth, the miserable wreck of its ancient grandeur chilled by its long submersion in this watery waste, became the cold and comparatively dreary abode of the new family of man. But Noah, soon as it became dry, reared an altar to the Lord, and presented a grateful offering to his Almighty Benefactor, who had safely piloted his unwieldy ship on a dark and shoreless ocean to a safe and comfortable anchorage in the cliffs of Ararat—where we shall leave him till our next lesson.

A. C.

MAN'S CAPACITY FOR HAPPINESS.

WHEN we look at a man in his natural state we are compelled to regard him as being perfectly happy; violence and deceit had not entered his borders; pain of body and misery of mind were consequently far away, and equally unknown to him in that happy condition. He was full of knowledge; his duty was all before him; he attended to it and was completely blest. Sin, guilt, misery, and pain, were wholly preternatural, and lay beyond his state of unstained obedience; nor could he purchase the fatal knowledge of those things but by a price almost too terrible to name—disobedience.

Such, indeed, seems to have been the perfection of our first parents in regard to happiness, they do not appear to have even once thought of their own native defencelessness; nor does it seem to have occurred to them once, that they were naked, till the misery resulting from their shame for the past and fear of the future flashed upon their minds the whole state of the case, and caused them with intolerable mortification, to feel that now they were wholly unprepared to meet their Creator as when in a state of conscious innocence. In brief, they felt that they were naked; they felt they were in their persons defenceless, ignorant of death, afraid to meet it, and incapable of

either resisting, or escaping it. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees in the garden. And the Lord God called unto Adam, and said to him, Where art thou? And he said I heard thy voice in the garden and was afraid, because I was naked; and I hid myself."

Innocence, then, is a glorious feast; it is the feast of the soul; while misery, like an evil angel, is the inseparable companion of disobedience; misery, indeed, follows sin, as the shadow follows the form of the hated Hyena, when it roams in quest of prey at the sultry hours of noon amid the wretched cottages of the sunburnt Hagarenes; but righteousness is like the resurrection morn, it is full of hope—it is full of heaven. Happiness, mental moral happiness, therefore, is to be referred for its origin to obedience to God; while obedience itself is to be referred to law—law to authority—and authority to right—and right to his property in us by creation, by preservation, by purchase, by inheritance; for we belong to God and to the Son of God by all these obligations—and to acknowledge God and his Son is "eternal life."

S.

SHORT DISCOURSES.—No. VII.

THE SOWER IN THE KINGDOM OF GOD.

"THE kingdom of heaven is like seed."—Mark iv.

RELIGION and nature, with power and great grandeur, publish by works and words this illustrious truth—"God desires to be known by his creatures." "The heavens declare the glory of God, and the firmament sheweth his handy work." "The law of the Lord is perfect, converting the soul." Ps. xix. Of these two mighty systems the Apostle has affirmed "their line has gone out through all the earth, and their words to the end of the world."

But nature is first and religion afterwards. God first created Adam and afterwards imparted to him the institutions of true religion. So that we may say here what inspiration has elsewhere affirmed, that, "that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." In the order of creation it is first the seen, and afterwards the unseen; first creation, and then redemption. Reason first, and faith afterwards.

Seeing, however, that these are sister systems, and that the Most High is the great author of both, we may not improperly ask the question, Is it probable that in their great features God would create the one analogous to the other, and so render the knowledge of the first subservient to that of the last? This, by the way, is to ask no more than, Whether the rudiments of the divine character, as of thought, are laid in the system of nature?

Suppose the contrary were the fact—that nature was dark and unlovely—that the fitness that meets our reason in that great system of final causes, had nothing similar to it in religion; that the power, and wisdom, and goodness of nature, found nothing analogous to them in revelation; in a word, that religion and nature were not homogeneous

but heterogeneous—inconsistent and incompatible, related to each other as contraries—as light and darkness, as good and evil; and not as contrasts, not as works and words, or as power and authority—then there would be in this point an evident absence of that economy of wisdom which in all other points eminently distinguishes the works and ways of their Creator; and it might thence be proved that they had not the same God for their author. It is *prima facie* probable, therefore, that nature and revelation are analogous to each other, and that as two great systems having the same God for their author, the knowledge of the one is subservient to the knowledge of the other—that nature illustrates revelation—that they are analogous and like to each other in their grand features—that they are twin-sisters—the one born before the other, but both proceeding from the same great Father, and both conspiring by their displays of mercy and goodness, authority and power, to publish to the rational creation the eternal Godhead, the character of our great Father in heaven.

But the deductions of reason are made certain by the revelations of religion, and the conjectures of human wisdom proved true by the Oracles of heavenly inspiration—for it is a fact, that our Lord, in the holy Scripture, whence we have taken our *motto*, compares the one to the other; he likens the things of religion to those of nature, and by so doing establishes the truth both of their analogy and their mutual subserviency. He says, “So is the kingdom of heaven as if a man should cast seed into the ground, and should sleep, and rise night and day, and the fruit should spring and grow up, he knoweth not how (for the earth bringeth forth fruit of herself) first the blade, then the ear, then the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come.” Mark iv. This is to our point; there is then upon the face of nature a feature of resemblance to religion—a homogeneity of means and ends of divine goodness and human duty; for there is always something that God does for man both in nature and religion, and something else which man must do for himself; God gives the seed, but man must sow it; God makes it to grow, but man thrusts in the sickle and reaps it.

Is it asked, What is the design of the parable? We answer, It seems to have been spoken by the Lord for the encouragement of the preachers of the Gospel, to assure them that if they would cultivate, it should grow; if they would sow, they should reap—they should thrust in the sickle at last. The parable is evidently one of obligation and reward. Its moral is this, That, as in the kingdom of nature, in the kingdom of heaven industry shall be rewarded.

In the *letter* of the parable, the prominent points are these five, namely:—

1. The sower.
2. The soil.
3. The seed.
4. Its progress and perfection.
5. The harvest.

In the *spirit* of the parable, the sower signifies the preacher of the Gospel; the soil the soul, or public mind; the seed the word of

salvation; its gradual growth the progress and perfection of Gospel principle in the heart and life of the hearers; and the harvest is the conversion of men at last. The man who faithfully labours in the field allotted to him, and soweth the seed of the Gospel in all minds, shall see converts to it at last. If he does not, others will, for the soul, like the soil, bringeth forth fruit of herself. She has, like the soil, the reproductive faculty—the grain-growing power—and will yield, through God's grace, a harvest of righteousness at last, to reward the husbandman by whom she is sowed.

We shall here submit a definition of the Gospel in its great features, as we understand it, and afterwards state what we conceive to be the truths indicated in the parable. The Gospel signifies good news, and is comprehended chiefly in three things, namely:—

1. Remission of sins for the past.
2. The Holy Spirit for the future.
3. Eternal life in the end.

That is, first, justification; second, sanctification; and, finally, glorification. Popery has put sanctification before justification, and if men, as Catholicity affirms, are prayed out of hell, into heaven, then Rome has also put glorification before both sanctification and justification.

1. We deduce from the parable, then, this truth, namely:—That it is the duty of all the ministers of the Word of Life, and of all Christians, to hold forth the Gospel of Christ to all around—to proclaim unceasingly in the ears and hearing of all men the remission of sins by the blood of a crucified Saviour, the gracious gift of the Spirit by a risen and exalted Redeemer, and life-everlasting in the end.

2. We infer also, That it is the prerogative of all who do this to cherish the reasonable and Scriptural hope, that sooner or later, their industry and religious care shall be rewarded; that they shall reap if they faint not; that they shall see first the blade, then the ear, then the full corn in the ear; that they shall thrust in the sickle at last.

In a future discourse we shall argue out in detail these two propositions. In the meantime it is not to be doubted that the duty of all Christians, and of Christian ministers particularly, is to sow the public mind broad-cast with the seed of the Gospel, and to give assurance to all men that “now is the accepted time,” that “now is the day of salvation,” that the remission of sins, the Holy Spirit, and glory eternal at last, shall reward the sufferings of all who believe and obey the Gospel. And it is the privilege of ministers to do this in the blessed hope that their preaching will convert the people. The seed will vegetate. They may not know how far reproduction is like creation—mysterious in its *mode*, but it *will* grow: and as the power of God in creation developed itself in seed, so by the same power the seed shall develop itself in fruit. “He that reapeth receiveth wages and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together.” So be it. S.

LANGUAGE is neither so subtle or extensive as is truth and nature; and a glimpse into religious truth is often given to us in a figure which all the words in the language would fail to impart with equal distinctness.

KNOWLEDGE.

OUR capacity for knowledge gives birth to our right to free inquiry, without which we might sink into the most slavish ignorance, and be imposed upon by the more crafty of mankind, till our personal freedom, and the right of life, whence it springs, should either be wrested from us altogether or be rendered so intolerable as to make death, its opposite, the more desirable of the two. From the right of free inquiry all the knowledge of the world, all that we know of the earth, the sea, the air, the skies—all that we know of science, mechanics, astronomy, optics, mathematics, geography, electricity, galvanism, chemistry—all that we have learnt of the arts, whether useful or ornamental, music, drawing, engraving, sculpture, painting, poetry, eloquence and history—all that we know of natural history, anatomy, botany, mineralogy, arises from free inquiry and from the capacity of knowledge with which our Creator has endowed us. Take away free inquiry then, and you reduce a man to the level of a brute; you virtually adjudge him not to be possessed of a capacity for knowledge, and consequently injure, insult, degrade, and dishonour his nature. If we prevent a man from freely inquiring into "*What is*," we must not be surprised if he fails to know "*What ought to be*;" that is, deprive him of knowledge, and you divest him of morality,—that is, ignorance and immorality are inseparable—or, ignorance is the parent of vice.

S.

TYRANNY OF OPINIONISM.—No. VI.

Present—*Bishop Omicron, Doctor Virtuoso, Doctor Biblicus, Deacons Mutans and Equitas, Dr. Doubty and his party, together with Evangelist Zenas, and a great concourse.*

MEETING opened by Bishop Omicron with prayer; after which he said—

Having assembled for mutual edification in things spiritual and eternal, I sincerely hope brethren, that the discussion may be conducted with great gravity, solemnity, and polite decorum. I was sorry, indeed grieved, at some indications during our late meeting on the questions now before us. I discover rather too much levity on some countenances now assembled, which I cannot but notice as incompatible with the objects of the meeting. It is a *Wednesday* evening, it is true, but our meeting is in a house sacred to the memory and the *institutions of the Messiah*, and on a subject involving more or less some of the fundamental principles of the Christian institution. I ask then, from all present, a decent respect to the audience, the place, and the subject in discussion.

Deacon Mutans.—Before the subject of the evening is introduced I desire to know, brother Omicron, in what point of view our brother Dr. Doubty, and those who withdrew with him, are contemplated by this church. Would the presiding Bishop inform the audience how these brethren stand with the church in this place?

Deacon Equitas.—I desire to know, brother Omicron, what this meeting has to do with Dr. Doubty and his friends, before any opinion is expressed in answer to our brother Mutans?

Deacon Mutans.—If allowed to respond, I will briefly state that Dr. Doubty and his friends are desirous of taking some part in the discussion if it be compatible with their standing in the community.

Bishop Omicron.—The question propounded cannot be answered, because the church has not expressed its views of the conduct of Dr. Doubty and his friends. But as to his liberty to take part in this meeting, having cut himself off by asking a letter, and in such a way as to injure the feelings and to insult the dignity of the congregation, I know not with what consistency he can ask for such a liberty on the present occasion.

Evangelist Zenas.—With your leave, brother Omicron, I ask for information whether a person, until he is separated from a church, or constitutionally withdraws from it, has not the rights of every other member? and if so, has not brother Doubty a right to participate in the discussion? I speak, sir, at his suggestion; and as he claims not only a right in common with other members, but also a right of property in this house, being one of its most liberal contributors, I hope his right to speak will be recognized, and full liberty granted him to take part in this discussion.

Biblicus.—I fear, brother Omicron, these matters will consume much of the evening; and as, in my opinion, they are at least irrelevant to the subject before us I hope they will not be discussed.

Evangelist Zenas.—Allow me, brother Omicron, to insist upon your opinion in this case. It is important that it be decided; for if not we shall be deprived of much of our strength in the present discussion. We should regard the inhibition of any of our brethren from this floor as antirepublican and partial in its bearing, however intended. I hope then, sir, it will be decided by a clear exposition of the views of the church.

Bishop Omicron.—It is with reluctance I again advert to this unpleasant case; and nothing but the fear that the evening will be improperly spent could induce me to give at this moment, and without a full discussion of the whole subject, an opinion on the affair as it now presents itself to our view. First, then, a member of a church, until convicted of some crime and excommunicated, or until he constitutionally withdraws, with consent of the community, from it, has all the rights of a member. But if by any impropriety he sins against that community, and wounds either the cause itself, or any of its friends in particular, he may be called to order, and inhibited until satisfaction be given. And this is the case before us. Brother Doubty has sinned against the Lord and this church, in my esteem, and in that of other elders of this community, in the scenes and events of the last evening, and cannot now be heard until he first make a confession of the said errors, and presents an acceptable apology, and then withdraws his request for a letter of recommendation.

But he pleads property in this house. He has not, then, given any thing to the Lord. If so, Why retain it? But be it so: he has on that account no more privilege in Christ's church than any other member. Do men *buy* votes, and places, and spiritual authority, and Christian rights, because of a contribution to build a meeting house! Talk then no more of Romanists buying heaven with money. The

sin of Simon Magus, it seems, is not yet wholly repudiated. Should A give a thousand dollars, and B but one, to build a house for the Lord; A has not a thousand shares in that house for B's one. In all spiritual rights and Christian immunities they are equal. A has not a thousand times more stock in church privileges or in heavenly grace than B, if their liberality be equal. I did not imagine that we had any Protestants who claimed spiritual licences upon golden arguments. But the pecuniary part of the argument is more ungrateful to my ears than the political part of it. Brother Zenas, as a *politician*, may plead republicanism in the State; but political republicanism is none of the gifts bestowed by the Messiah upon evangelists, pastors, teachers, or hearers. There is no political republicanism in heaven, in Christ's church, nor in any Christian family. The state is, indeed, a republic; that is, it is public property, public rights, immunities, and privileges. Christ, too, is a public property, or common Saviour, and he makes his blessings all public. His is a common salvation. But our virtues are more than republican virtues; and, therefore, we expect much more courtesy, subordination, and equality too, in the proper sense of these words, than in any political association. Hence no one well read in sacred learning will speak of any transaction in Christ's church as "antirepublican." I cannot, then, recognize the plea of republicanism any more than the plea of property, in conducting the affairs of Christ's church. It would be full as eloquent, as apposite, and as evangelical for an Englishman to say, in London, that such a way of proceeding is antiprelatic, or antimonarchical, as for an American to say it is antirepublican. We repudiate such language as we do Popery itself. If, then, those who disturbed the meeting last Wednesday night have no apology to offer, they have cut themselves off from any participation in the exercises of this evening.

[No response being offered by Dr. Doubty, *Biblicus* arose].

Biblicus. Brother Omicron, I cordially acquiesce in the decision you have pronounced; and with your leave, sir, I shall at once offer another argument after a brief enumeration of those offered.

Bishop Omicron.—Proceed, brother *Biblicus*.

Biblicus.—We argue:—

1st. From the dying commendation of his spirit to the Lord on the part of the protomartyr Stephen:—"Lord Jesus receive my spirit."

2nd. From the dying commendation of his spirit to the Lord on the part of the suffering Messiah:—"Father, into thy hand I commend my spirit."

Both of these had given up their *bodies* to martyrdom and the dust, but their spirits were given to God.

3rd. From the promise made to the dying thief by the author of our faith:—"To-day shalt thou be with me in Paradise."

4th. From Paul's being unable to know whether his spirit was "in the body or out of the body," as expressed in these words:—"I knew a man in Christ some fourteen years ago, caught away to Paradise; whether in the body or out of the body I cannot tell—God knoweth." If souls cannot live out of bodies, and if men both bodied and dis-

embodied cannot be in Paradise, Paul could not, by any possibility, have spoken thus.

5th. From the fact that in Scripture bodies only are the tenants of the tomb, and bodies only are represented as coming out of the tomb. "Many bodies of the saints arose, went into Jerusalem, and appeared unto many." Matt. xxvii. 52.

6th. From the language employed on the reanimation of the son of the widow of Sarepta:—"The soul of the child came into him again."

7th. From the names given to the body by the Apostles Peter and Paul. They both called the body a *tabernacle*; they both regarded the soul as dwelling in a house, a temple, or a tabernacle. Hence the soul is a *guest* or a *ghost*. Thus said Peter:—I must soon lay aside or put off this tabernacle. There was some person that put off this tabernacle. This is corroborated by Solomon, who said, "The body returns to the dust, and the spirit to God who gave it."

8th. From demons, evil spirits, and the whole doctrine of familiar spirits, and necromancy—their possessions and dispossessions—it is shown at great length that the spirits of wicked men perish not in their bodies; and that spirits are so diverse from bodies as to go into them, and come out from them, &c. &c. No materialist or destructionist can in any plausible way whatever dispose of this argument. They can only say that demons, and familiar spirits, and all spirits are phantoms. They are phantoms, however, the belief of which has always been as universal as any sentiment, or view, or tradition ever expressed in language.

9th. From the parable of the rich man and Lazarus. This comparison, founded upon facts, as all the Lord's parables are, clearly indicates that while the body is in the grave the spirit is in conscious existence, susceptible of pleasure or pain. It was before the resurrection, and while the rich man's brother was still living, that Abraham told the rich man that while Lazarus was comforted he was tormented.

10th. From the developments on opening the fifth apocalyptic seal. John "saw under the altar *the souls* of those who had been slain on account of the Word of God and the testimony which they held;" and they cried with great earnestness, soliciting information on the subject of the continuance of God's forbearance to punish them who had shed the blood of saints and martyrs. Now had there been no separate state, no souls distinct and separate from their bodies, how could such a case have been introduced as representing God's schemes of providence towards the living and the dead?

To these ten arguments discussed during the last evening, we shall proceed to introduce and develop a few others. And first we shall state an argument deduced from the words of the Messiah, addressed to Martha and reported by John, chap. xi., "*Whosoever liveth and believeth on me shall never die.*" Martha's faith only went so far as to repudiate a pre-millennial resurrection of the saints. She, simple woman, only believed that her good brother Lazarus should "at the resurrection rise on the **LAST DAY**," *not a thousand years before the last day*; for she was not yet technically a pre-millennial adventist;

but this point of never dying had not yet become familiar. Still, she believed it when the Lord said it.

11th. My eleventh argument then, is, that if he that believes in Christ shall never die, and as Christians actually die so far as their bodies are contemplated, their souls must certainly survive their bodies, else the Lord has deceived us.

I hold this to be as evident as any proposition can be—an argument, I humbly think, irrefragable. It bears equally against *soul-sleeping* as against *soul-dying*. For if death is compared to a sleep, as some contend, in all respects, then the sleep of death, or unconscious existence after death, is wholly repudiated in the words "*he shall never die*;" that is, he shall never pass into a state of unconscious existence.

Zenas.—With your leave, brother Omicron, I will say a few words. As I have been made to waver in my educational belief touching the future state of the wicked and also concerning the state of conscious existence between death and the resurrection, since I have heard some of the Adventists deliver themselves on the subject of *destruction*—"EVERLASTING DESTRUCTION," I am anxious to hear what can be said on the other side; and, therefore, wonder not if I should occasionally offer an objection or two, drawn from their reasonings and quotations. This eleventh argument seems to be a host itself; provided it cannot be shown to be an hyperbole. May it not only mean, that while wicked souls die, good souls shall only sleep from death to the resurrection.

Deacon Mutans.—That resembles the saying of an evangelist in Kentucky, who said he would be glad not only to free his mind and the world of the hyperbole of everlasting life in misery, but the whole universe; but on being asked what "everlasting *punishment*" meant, said, he could not tell, unless everlasting destruction and everlasting punishment meant everlasting nonentity. And, continued he, what a beautiful and sublime idea—an universe without a hell, a groan, or an evil spirit!

Biblicus.—And why not add, without a Satan? But if Satan and his angels can consistently be annihilated, would it not have been better to have annihilated them before the world began, than to annihilate them after the work of seducing the human family shall have been consummated in the eternal destruction of untold millions!

Deacon Mutans.—But some of the speculators of the Universalism genus, make Satan a metaphor, hell an hyperbole, and everlasting destruction a literal annihilation; and so they metamorphose the literal into the figurative, and the figurative into the literal.

Biblicus.—From all such unlearned and unthinking speculators let us turn away to the Bible and its common sense interpretations.

Our Saviour has solemnly said that a true believer shall never die. But Abraham, Isaac, and Jacob were true believers, and have been dead some three thousand five hundred years, and all believers have died, so far as all other animals have died. If, then, their souls survive not their bodies, and are not now living somewhere, then our Saviour's words are false. From which conclusion there is no escape open to any materialist, to any one that denies a separate state in

which spirits live after their animal existence is defunct. Here, then, I shall institute a twelfth argument which greatly corroborates the eleventh, and will open a new field of thought.

12th. My twelfth argument shall be deduced from an argument offered to the Sadducees by the Messiah in person, as reported by Luke, in the words following, to wit:—"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There was therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection whose wife of them is she, for seven had her to wife? And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living; for all live unto him." Luke xx. To understand this most important passage, we must quote another from Luke's Acts of the Apostles, chap. xxiii. 6—8, "But when Paul perceived that the one part of them were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." "The Pharisees acknowledge BOTH"—*two tenets, not one*. Angels and spirits are the one tenet—the resurrection of the body, the other. The Sadducees deny spirits and a future state; consequently, the resurrection of the body. The non-resurrection of the body was, therefore, a mere consequence of their doctrine. Now the Messiah always aims a blow at the root, the tap-root of the system of error. He proves that *spirits are*; that the spirits of the dead *ARE*. The Sadducees say they *are* NOT. Jesus affirms not that they *were*, but that they *ARE*. Abraham is dead, and Isaac is dead, and Jacob is dead, said the Sadducees, wholly dead: "spirits are not, bodies only are; and as their bodies once were, but are not, the resurrection is absurd." But Jesus affirmed that they *are*; and his proof is, that God is the God of Abraham—of some existing person—not the God of what *was*; but the God of what *is*. Therefore, as he is not the God of the dead, but of the living. Abraham, Isaac, Jacob now live—*always live*. For adds he, "All live to God."—"If dead to us, they are alive to him." "But their bodies are yet in Palestine; their sepulchres are yet with us. For David nor Abraham is not yet

ascended to heaven; their sepulchres and their ashes are still with us; but their spirits live with God. Can any one refute this?

Dr. Virtuoso.—Brother Bishop, I cannot comprehend how the Messiah's words can be so far strained as to make them a proof of the resurrection of the dead. In that view of the subject there is no connexion between the premises and the conclusion! It might, indeed, be inferred that the spirits of these men live, if God is the God only of the living. But that such is the meaning of the phrase, "All live to him," is not quite so evident.

But again we are told that the spirits of the dead are in *hades*. Now *hades* means either the *grave* or *hell*; and so our translators understand it. Now the spirits of all the dead are in their graves or in hell! But we are told it means the separate state also; and where is that? Has it a local habitation as well as a name? Or is it *vox et prætere nihil*—a name without an idea?

I hope brother Biblicus or some one will explain the following difficulties growing out of the word *hades*:—

"It is written, 'Thou wilt not leave my soul in *hades*, nor suffer thy Holy One to see corruption.' This was spoken of the Messiah. Paul, in speaking of absence from the body, speaks of presence with the Lord.

Query.—Does that which is absent from the body go into *hades*? The Lord is not in *hades*; therefore, the soul or spirit of the righteous, when separated from the body, does not go to *hades*, else it is not present with the Lord; for neither the Lord nor the body of the Lord were left there. Or does the word *hades* ever signify heaven? Surely, the king's translators would not have rendered it *hell*, if it ever signified heaven. From what part of the Bible do we learn that Abraham's bosom is a part or parcel of *hades*? *Hades* will not give up its dead until the second resurrection. *Query.*—Will any that are Christ's be found in it? If so, that part of them will have no part in the first resurrection, and will be subject to undergo the second death."

Biblicus.—It is more easy to create difficulties than to annihilate them. These are, however, only apparent, not real difficulties. Our Lord's method in debate always was to *convict* or convince his opponents by making one or two strong points; and, therefore, he aims at the root of the error. "Man was not made for the Sabbath; but the Sabbath for man," was argument enough against all the mere Sabbatarians of that age. So was "Render to Cæsar what is Cæsar's, and to God what is God's." "Your fathers ate the manna and *died*," spoke a volume against those who argued for the manna against the living bread, or who extolled its marvellous efficacy against the Messiah's pretensions. So to affirm that "God is the God of the living," and the "God of Abraham," &c. proves like a demonstration that the patriarchs still live; and as their bodies do not, their spirits must. Hence the necessity of a resurrection to complete the men of the future age—of the next world. This was an argument which the Sadducees themselves admitted. They were silenced; they felt their foundation shaken; and retired from the field of combat amidst the

triumphs of the Pharisees. This is the best proof of its relevancy and cogency.

And with regard to the puzzle about *hades*, we may say it is a mere play upon the word. *Hades* means whatever it meant among the Jews of that age. So does the word *Sabbath*, *Passover*, *Pentecost*, *Heaven*, &c. It may have sometimes meant the *grave*, because that included all that was known of the deceased. We still say of our friends, "They are gone to the grave," or, "to the dead." But do we mean that they are all in the grave? This form of speech comprehends both the receptacle of body and soul. They are gone to the dead—their bodies to the dust, and their spirits to God.

The saying of David, applied to the Messiah, "Thou wilt not leave my soul in *hades*, nor suffer thy Holy One to see corruption," does not mean, "Thou wilt not leave my soul in the *grave*, nor suffer thy Holy One to mingle with the dead." It means that his soul should enter *hades*, but not continue in it, and that the body should not turn to dissolution and dust. "*Absent from the body*" the soul must be after death. Hence they both cannot be in the grave. "*Present with the Lord*" the spirit is after death; therefore, unless their be a separation, the body is also with the Lord. And if the body is present with the Lord, and the body yet in the grave, then the Lord is yet in the grave!!! Such is the showing of our brother Virtuoso on the ground assumed in the objection.

We have *hades* only eleven times in the New Testament—ten times translated *hell*, and once *the grave*. *Ge-en-na*, or Gehenna, we have twelve times, always translated *hell*. *Hades* cannot mean *hell* if *Gehenna* properly represents it. *Fire* is represented as one of the inseparable appurtenances of *hell*, but never of *the grave*. *Gehenna* and *fire* are inseparable.

Now that *hades* may indicate *the grave*, because of its darkness and deprivation of the enjoyments of life and earth, is not improbable. But that the phrase "*death and hell were cast into the lake of fire*," could mean that the grave and death were consumed by fire is not a very sensible way of speaking. That death should be destroyed—that the grave should be emptied of all its inhabitants—and that the state of separation between man's soul and body should be no more, are very natural and rational objects of desire and expectation; and that such will be the glorious ultimatum of the conflict, so far as the saints are implicated, is a matter of revelation and not of doubtful conjecture. Whether, then, *hades* be regarded as the whole state of separation, as respects both soul and body—a separation from each other at death—or a further separation of the body from animal life in the grave, it is immaterial in this case. Antiquity and the Holy Scriptures use *hades* for the state of separation without regard to happiness or misery. In *hades*, or while Dives and Lazarus were in a state of severance from life, the one was comforted in Abraham's bosom, and the other was suffering the pains of condemnation.

Evangelist Zenas.—May I be heard a few words at this time? I have a criticism on the word *death*, which I think relieves this subject much, and shows the irrelevance of much that is written on the subject. I will read:—

“Rev. xxi. 8. ‘But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.’

“If this were the only passage of Scripture in the Old or New Testament in reference to the end of the wicked it would be sufficient to refute the popular notion of endless life in misery. The word *death*, according to Walker, Webster, and other lexicographers, is ‘*the extinction of life*.’ The first death takes us out of the world, the second death takes the sinner out of the universe. It would not do to say that the second death is figurative, and at the same time admit that the first death is literal. If we interpret the second death figuratively, why not the first? and, to be consistent, must we not interpret the lake of fire and brimstone figuratively? for how could a figurative death be inflicted by fire and brimstone? And moreover, we should go further, and interpret the characters who are sentenced to this death as so many figures. Thus we would not only have a figurative death, figurative fire, but we would also have figurative unbelievers, figurative liars, &c. Such absurdities would result from this rule of interpretation.

“But again: Rom. vi. 21—23.—‘What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is *death*. For the wages of sin is *death*; but the gift of God is eternal life, through Jesus Christ our Lord.’ Here the second death is evidently meant as the wages of sin, and is put in opposition to everlasting life. Rom. viii. 13.—‘For if ye *live* after the flesh, ye shall *die*; but if ye, through the Spirit, do mortify the deeds of the body, ye shall *live*.’ 1 John v. 11, 12; also 16.—‘And this is the record, that God hath given unto us eternal life: and this life is in his Son. He that hath not the Son of God, hath not life. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say he shall pray for it.’ Ezek. xviii. 4—23, 32.—‘Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall *die*. Have I any pleasure at all that the wicked should *die*? saith the Lord God; and not that he should return from his ways, and *live*. For I have no pleasure in the death of him that *dieth*, saith the Lord God: wherefore, turn yourselves and *live* ye.’

“Death, in these passages, is the penalty of sin, and means neither more nor less than the extinction of the life of the soul—the termination of its conscious existence.

“Again: “Phil. iii. 18, 19.—‘For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is *destruction*, whose God is their belly, and whose glory is their shame, who mind earthly things.’

“Destruction, according to our dictionaries, means ‘*demolition, desolation, ruin*.’ Hence when a house, for example, is destroyed, it is no longer a house, and so of every thing else. True, the word is sometimes used in a restricted sense, to signify something less than

what it ordinarily imports. But it must never be so construed unless there is an obvious necessity for it arising out of the nature of the thing to which it is applied. In the case under consideration there is no such necessity. We continue our quotations.

"2 Thess. i. 7—9.—'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that fear not God, and that obey not the Gospel of God; who shall be punished with everlasting *destruction* from the presence of the Lord and the glory of his power.' Matt. x. 28.—'And fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.'"

Brother Biblicus.—I fear, brother President, that we shall expend our humble resources upon too large a field of labour. If soul-sleeping and soul-destruction are to come up in debate in their amplitude and full extension, our discussion must be protracted from week to week, and from month to month. Besides, I fear we are not sufficiently learned to investigate a subject which mainly relies upon the etymology and history of words for its documentary proof and argument. The Brother has rather *read* you an extract from one of our Western doctors, who has been much more employed in analysing medicines and compounding drugs than in studying either etymology, syntax, or prosody, much less dipping deeply into the metaphysics of words and phrases. He perceives no jargon in the "demolition" of a soul, in the "dissolution" and dilapidation of a spirit. Common dictionaries furnish him with the means of ascertaining how souls are to be destroyed! and most learnedly he remarks, that when a house is destroyed it is no longer a house. But there is something remaining; the materials, or the ruins are there. But when a soul is destroyed it is no longer a soul, of course; but what are the materials and ruins remaining? It is annihilation, then, and not destruction, of which this zealous brother speaks.

But he quotes 2 Thess. i. 7—9, and Matt. x. 28. Unfortunate quotations! "Everlasting destruction," and yet he argues for *instantaneous* destruction. In a moment his destruction is complete, and yet he quotes an Apostle speaking of a destruction which goes on for ever! And still more preposterous, he will have a soul and a body destroyed in hell. Now what sort of a receptacle is *hell*, if in it annihilated souls and bodies are found? What is the use of hell as a place of instantaneous annihilation? I had thought that an everlasting destruction is an endless destruction, a destruction in eternal progress, and that hell, a place of *everlasting punishment*, is not designed for the mere ruins of annihilated souls and bodies!

But Webster says that death is "the extinction of life;" and with this definition he proceeds to prove that the second death is a second extinction of life! that life is literally extinguished in the first death, and a second time literally extinguished in the second death! The Apostle speaks of some that are twice dead, and yet have neither died the first nor the second death! They have, then, four extinctions of life, and yet they are to live for ever!

I cannot think of going into an exposition of the folly of building a system of faith upon such an aerial and imaginative basis—upon such

a superficial knowledge of the use of words. Adam died the day he transgressed, and yet there was no extinction of natural life. He was *separated* and *deprived* of the enjoyment of his presence. This is the meaning of the word *death*, as used in the Adamic constitution, and as the original Hebrew clearly imports, in the covenant with our natural father and representative head. The separation of soul and body is one acceptance of *death* applicable to man. The separation of an animal from the constitution of nature, or from the elements of animal existence, is death to it. And the final separation of the wicked from the presence of God, is a second death according to the acceptance of the word. But there is no first, second, third, or fourth death in the Bible, in the sense of our friend Zenas. Those who have died twice before his first death might have prevented him from appealing to Webster to decide the Biblical acceptance of a term used in various senses in the Sacred Scriptures. He had better have looked into Cruden than into Webster, or into the Hebrew idiom than into the Saxon or English. He builds upon a plank rather than upon a rock. The smoke of a torment that ascendeth for ever and ever, will as soon indicate a torment that ceases for ever and ever, as his comment on death will prove that a soul dies eternally in an instant.

But I must introduce a new argument before I lay down my pen. It is our thirteenth. Paul said he was a Pharisee in the midst of an assembly of Pharisees and Sadducees. He intended to save his life by it. Did he lie? He was, in the sectarian sense, a Pharisee, and not a Sadducee. This was solemnly affirming for them in all the points designating their peculiarity on the Sadduceean hypothesis. I offer it now in confidence as a conclusive argument against destructionism, against Sadduceism, against materialism in every form of it. The resurrection of the dead, the existence of angels and spirits, and the everlasting existence of man either in happiness or misery, were the whole constituents of a Pharisee. Paul affirmed these to be true when he solemnly declared that he was, in opposition to the scepticism of the Sadducees, a Pharisee in faith, and by descent not merely the son of a Pharisee, but a Pharisee himself. I, too, brother Omicron, am a Pharisee.

A. C.

REMARKS BY THE EDITOR.

THE articles on Tyranny of Opinionism are now finished; at least to the best of our knowledge. If any more have been published they have not reached us, which is sometimes the case. They have occupied more space in our pages than we generally approve of, but, considering the importance of the subject, and the interesting manner in which it is presented, we have taken it for granted our readers would gladly and patiently hear all the writer had to say in vindication of there being a state of conscious existence for the righteous and the wicked, between death and the resurrection. How far he has succeeded in establishing the point, must be left for each to decide for himself.

We confess ourselves unable to overturn all the thirteen arguments

and general views presented in favour of the theory; still there is much room left in the Scriptures for the exercise of different opinions on the subject; only, let these be held as mere opinions, and not matters to be imposed upon each other as terms of communion, or of dispute and vain speculation in the congregation of the Lord. The present state of the dead, either of the righteous or of the wicked, so far as the supposed enjoyment of the one or the sufferings of the other are concerned, is not so much as once presented by the Apostles as a means of edification for the saints while on earth; yet our firm belief is, there is a place of unspeakable happiness for the righteous, and a place of indescribable torment for the wicked. The Gospel, with all its glorious facts, truths, precepts, and promises, is given to the children of men for the express purpose that, by the reception of it, they may escape the one and enjoy the other! All, therefore, who are in the possession of this communication from heaven, and shall afterwards spend their time in sowing to the flesh, shall from the flesh reap corruption; but those who shall sow to the Spirit, shall from the Spirit reap life everlasting.

Reader, by your works and by your words you shall be judged by Jesus Christ. Do they all now correspond from day to day with what is revealed in the Scriptures? If not, allow me to ask you as a friend, Are you prepared to have a long catalogue of acts of disobedience and of pernicious words spread out before the Saviour when he comes to call you to judgment? O how condemned must every unpardoned, unjustified, unsanctified person be at that day when "every mouth shall be stopped;" and how much shame and confusion of face must be realized by every unhallowed, mischief-making, disobedient disciple of Christ!—ED.

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"READ and revere the *sacred* page; a page
Which not the whole *creation* could produce,
Which not the *conflagration* shall destroy."—*Young*.

JOSEPHUS testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for *searching* the Scriptures. Timothy knew the Scriptures from a child. Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expound unto him the way of the Lord more perfectly."

Erasmus, speaking of Jerome, says, "Who ever learnt by heart the *whole Scripture*, or imbibed, or meditated upon it, as he did?" Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius the Second, dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it.

Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuingelius wrote out St. Paul's Epistles and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it:—"The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, shall carry me to heaven."

Dr. George used to read fifteen chapters of the Scriptures every day; five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the Epistles in the Greek Testament twice every fortnight.

Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage of Scripture in its proper language, together with its context; and the criticisms of the best commentators.

The learned Father Paul read over the Greek Testament with so much exactness, that, having accustomed himself to mark every word after he had fully weighed the import of it, he, by going often over it, and observing what he had passed in a former reading, grew up to such ripeness, that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amidst his other vocations, made the Book of God so much his study, that it lay before him night and day. James Bonnel, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated on them, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year: the New Testament thrice; and the other parts of the Old Testament once. Susannah, Countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that Sacred Book, and the just relations of all its parts. He every day made discoveries in it which gave him fresh cause of admiration. And so earnest was he for the

comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the Holy Scriptures. His well known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, was—"Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author—salvation for its end—and truth, without any mixture of error, for its matter."

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought him, he used to take his Bible and read a chapter, saying, he could find his mouth in the dark when he could not read. Henry Willis, farmer, aged eighty-one, devoted almost every hour that could be spared from his labour, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testament eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.

It has been the regret of several eminent men at the close of life, that they had not studied the Scriptures with greater assiduity. Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself—"Oh!" said he, "I have lost a world of time! Time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles! Oh! sirs," said he to those about him, "*mind the world less, and God more.*"

THE STUDY OF CHRIST CRUCIFIED.

CHRIST crucified is the library which triumphant souls will be studying to all eternity. This is the only library the study of which cures all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell into high conceits and opinions of themselves; this brings them to the truest view of themselves, and thereby to humility and sobriety. Other knowledge leaves men's minds as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world! —*Bishop Stillingfleet.*

METHODISTIC ENTHUSIASM.

GENTLE READER, were you ever at a camp-meeting? Did ever you laugh or weep over the wild vagaries of an unbridled fanaticism, as developed in the prayer-inspiring and soul-converting *star* of the sacred altar, or the yet holier arcanum of the *log cabin tent*? Or if

you are neither a laughing nor a weeping philosopher, have ever you reasoned upon that peculiar development of Methodism exhibited in a genuine and unsophisticated camp-meeting? If not you will be edified by accompanying me through a review of a few scenes, which have just happened, and which my own eyes and ears have seen and heard. Methodism in books, in the writings of Wesley and her Confession of Faith, and Methodism in the camp, have two very different and totally distinct seemings; yet they are not so contradictory as different. Indeed, they are but the two parts that make up the whole. Methodism without the camp, would be the spirit without the flesh—a floating, intangible, elfin thing, without a local habitation on earth or a name in story. She needs a body both in the individual and the aggregate—a good, fat, frisking body, with plenty of blood in it—a large chest and a tough pair of lungs. You might as well attempt to produce heat without caloric—make a fire without fuel, or a blaze without a bellows, as make Methodism flourish without a full-blooded, big-chested, tough-lunged body. Animal—bodily heat is the life of the system; and you must have a strong propelling apparatus, a vigorous circulation. I insist upon it—a big heart, big arteries, and big veins, are indispensable to a good Methodist. Your hungry, lean, Cassius-looking member, is not to be trusted. He has denied the faith and is worse than an infidel. He must be a man who has music in his soul—one who can shout, sing, and cry AMEN, with at least three beats to a bar.

The more intelligent and genteel of the Methodists affect to think it beneath the dignity, &c. of a decent man, to ridicule the proceedings of a camp-meeting; and would rather disclaim them, as part and parcel of the system. Theirs is the Methodism of books; and in their writings alone, they would have us look for the characteristics of their church. But we believe in the maxim, "Actions speak louder than words;" and though it is true, that none but the lower functionaries officiate at the altar; yet it is to be remembered, that these constitute the great body of the church and make the converts. They are the potters, who fashion the Methodistic clay and mould it into the rude forms which religiously speaking, it generally receives and afterwards wears. It is not the sermon that has been spoken, which takes the sinner through; nor the discourse, which has been read, that converts him; nor is it these that the Holy Spirit employs. God has chosen the weak to confound the mighty; and it is the whispered word at the altar, the small still voice, which rises in groans that cannot be uttered, from the *sacred straw* upon which the agonizing victim kneels, that *does the work*. This, the more elevated and better educated portion of the ministry take no part in. It is all left to inferior hands. Yes, you shall often hear, in the midst of the wildest paroxysm of fanatical frenzy, the presiding elder say, that he does not want to scare the people into religion—to sing them into religion—nor to make them get religion by exciting them; but he wants them to act calmly and deliberately: yet he countenances the whispered alarm—the wild and frenzied song, and the almost maniacal excitement at the altar below him. Like Cromwell, praying upon his knees for the safety of the king at the very moment his tools were assassinating him, no sooner

does he hear that one poor sinner has been scared, sung, or excited *through*, than as loudly as any, he unites with the cry from below and shouts the appropriate AMEN!

It will not do, then, for Methodists of any class (for there are classes among Methodists), high nor low, rich nor poor, enthusiastic nor cold, learned nor rude, polite nor vulgar, to flinch from the examination, both of the theory and the practice of the camp, since it is the half, if not the *better half*, of the system. As well might the splendid and well stored head of the great Johnson, have denied its connexion with the broad and uncouth shoulders upon which it rested, or the ample and capacious stomach by which it was strengthened for labour, as the heads of Methodism refuse to honour the marrow and fatness upon which they live. The camp! What were Methodism without it! 'Tis the leeks and onions of the superstition—the great Osiris, to which, as a deity, the infatuated throng with their wild incantations, ungraceful and irreverent genuflections, and vociferous but senseless imprecations for an *audible* and *feeling* oracle of conversion. Idolaters suppose their deities to be fond of local habitations, and hence they build temples as houses for them to live in, and images as bodies for them to breathe in; by which they fancy the divine presence may be more certainly secured and propitiously importuned and consulted; and so these modern knights of the altar, these Wesley-begotten saints of the straw, seem to have found that the *genius loci* of the camp is no where so auspicious in his responses as in the midst of tent-vigils, night-preachings, altar-prayings, and the long list of unmentionable paraphernalia of this fanatical and delusive invention. There is something in all this that strikes human nature. Man was made upright, but he has sought out many inventions, and he is apt to think more highly of his own than of those presented by divine benevolence. But the truth of prophecy requires that there shall be men with itching ears, who will not endure sound doctrine, but who, after their own lusts, heap up to themselves teachers, &c.; and why may not Methodism have the honour of verifying this ancient and infallible prediction? And what physiologist will deny that the operations of the altar, the whisperings in the straw, yea, and the straw itself, are not all most ingeniously and philosophically adapted to itching ears? Nay, what master of nerve-strategy could devise a better apparatus, improved as the present most fashionable and approved model of a camp is, by all the light both of science and art, which this truly wonderful age can afford?

Were I a Methodist, therefore, determined to live and to die by the system, I would never give up the camp; I would cling to it as to life, in all its features. What real, genuine lover of the joyful scenes of the camp, would forego its rewards of wild, delirious pleasure, for the small consideration of acting and seeming as a rational and actually *compos mentis* human being? The toils and privations of a pilgrimage to Mecca are not more fully, amply, and religiously rewarded by the sight of the Moslem pile—the vassalage of the Pope, by the cold kiss of some rude and dirty calendered foot—than are the suffering and persecuted, yet fat and bigoted fathers and mothers of the straw and altar, by the sight of the white tents and shady grove of the conse-

crated camp. With what saintly workings of the risible muscles, with what holy smiles and warming rubbing of the palms do they advance towards the scene of action! and how patiently and listlessly do they wait for the tedious and matter-of-course sermon to glide by, that the storm and the tempest may awake. Even the ever outpouring chorus of AMENS is stilled for the time, and sentiments such as—when uttered at an altar-praying or a straw exhortation—would call nearly every son of a Methodist to his feet with the energy of an AMEN, are permitted to fall as unheeded upon the ears of inquiring souls as the music of the “much water,” which, from the big meetings of Enon till the present day, has ever been the inseparable attribute of a camp-ground.

Nor would I weep, nor pray, nor laugh the less because people saw me; nay, still less would I deny it because people laughed, even though I were an itinerant. Nor would I sit in the pulpit, perched upon my dignity, and, for fear of ridicule, let such glorious exhibitions of the power of my system pass by without my participation. I would not be half a Methodist, but a whole one; I would sing as loud, pray as vehemently, clap my hands as energetically, and cry AMEN as goodheartedly as any altar captain in all the camps in ten districts. What if it would not *look well* for a sober, dignified, and book-read itinerant to be seen in the giddy feats of the straw! What Methodist, worthy of the name, cares for looks? I would pronounce him a heretic, *prima facie*, and blot his name out of the list of camp officers; nay, he should not be a common soldier who would not humble himself joyfully to go through even the most gladiatorial scene in the gymnastics of the camp. Shame on such dastardly preachers! To shrink from the most honourable and important operation in all the anatomy of Methodistic conversion, that of separating a sinner from his sins. No wonder the work is so bunglingly done; no wonder that fragments of the old leaven are so frequently left to spread through and contaminate the renovated mass, since the skilful and scientific members of the Methodist corps anatomic leave this important and laborious job to such uninstructed and illiterate hands.

The fact is, your stall-fed itinerant, especially he with the town living, who has a good salary and a nicely cushioned pulpit, and who is accustomed to the dignified pomp of a well regulated town ceremony, is really above the operations of the altar; he would blush to be seen indulging in the unsober and ridiculous attitudes and gestures which are so potent and indispensable in Methodistic conversion. He feels that the affair is ridiculous, yet he would not have it ridiculed! Oh no! It is too important to the success of the system to permit it to be laughed at. We must brand as irreverent, yea, sacriligious, the man who would rudely or lightly take hold of the altar. Ridiculous as are its proceedings really, and beneath our dignity, as we prove we deem them, both by our theory and practice, yet we must cry “hands off” or we are gone. The matter will not bear investigation, and we must close doors against it if possible, by throwing a vail of sanctity over the whole subject. This is the *argumentum ad captandum*, and neither *ad rem* nor *judicium*. Its fallacy cannot but be evident to all who will candidly consider it. For our own part we believe that truth

requires no argument, no support, no rude, ridiculous, bolstering prop, which will not stand the most rigid scrutiny, even of the satirist. His keenest and bitterest shafts fall alike harmless against her polished breastplate; and in the sweet consciousness of her own consistency, she waits with calm dignity the issue of every contest. Her glowing countenance reflects no rays but those of wisdom and peace, and it is only when falsehood presents herself, decked in her own wanton and licentious costume, that she can be made to seem ridiculous; and even then she moves with such majesty and grace as to disclose, despite the foul livery forced upon her, the loveliness and beauty which are her inseparable attributes.

Evident it is, then, if Methodism, in the revels of the camp and altar, cannot stand the scrutiny of sober reason and the lash of searching satire, when they are restricted, both to the investigation and exposure of features that are real and truthful, it must be because of some native and essential ugliness, which proves her anything but divine in her origin. If she shrinks from these she must relinquish her claim to celestial birth, and in extenuation of her recreancy confess her illegitimacy; for, in the language of the Roman satirist, it may well be asked—

Quaunquam ridentem dicere verum
Quid vetat?

Why may not truth in laughing guise be dressed?

To the truth, then, we shall confine ourselves, and that which we have seen and heard will we relate, naught extenuating, nor setting down aught in malice. If this be complained of, the argument is conclusive, and the complainant must be in error, for truth has always an affinity for truth, she never complains of any representation consistent with herself, nor does she skulk, as a dastard, behind the screen of public forbearance, and beg that her cause may be passed over, *sub silentio*. She is the child of light, and therefore covets public observation. 'Tis only error that loves darkness and covets the mercy of silence.

Meantime our limits compel us to defer the portraiture of a few scenes really enacted at camp-meetings, for a future number. We have been led into these general remarks as to the consistency of the complaints made by the Methodists against those who dare to lift their voices or drive their pens against their unholy and artful delusions, by remarks which have reached us in reference to "Aspects of Methodism." The justice of these "Aspects," we doubt not, has been felt by all who have observed the operations of the camp, and if there has been the appearance of ridicule it has grown necessarily out of the subject. *Similia similitus curantur*, is an old and venerable maxim, and that which is ridiculous in fact can scarcely be remedied otherwise than by ridicule. Yet in the case we are considering, the solemnity of the subject makes even the most ridiculous associations rather melancholy than laughable, and the Christian feels rather disposed to weep than smile at the absurd excesses into which human inventions sometimes push even the good meaning and virtuous.

OBSERVER.

THE POINTS AT ISSUE.

WE argue that all Christian sects are more or less apostatized from the institutions of the Saviour: that by all the obligations of the Christian religion, they that fear and love the Lord are bound to return to the ancient order of things, in spirit and truth. Our opponents contend that the sects are not apostatized; or, if they admit that they are apostatized, they say the time is not yet come to return, but that they must await the millennium. Let this plea for a restoration of the ancient order of things embrace what topics it may, or let this controversy occupy what ground it may, this is the naked question at issue.

We have the concurrence of the wise and good of all parties, when we assert that the Christian church is not now what it once was in its hale and undegenerate days; nor is it now what it will be in the glory of Christ's reign upon the earth, in the period called "the millennium." While many are content with merely affirming as above, we are not satisfied, neither can we be, without attempting something in a subserviency to this glorious restoration. We wish all our readers never to lose sight of the points at issue. If creeds and systems, texts and textuaries, synods and councils, rites and ceremonies, come in review before us, let our readers remember that these are but a few of the items to be discussed in subservience to the grand question. A. C.

THE FOUR VISIONS OF DANIEL.

DANIEL VII. 2.

THESE visions bear the bright impression of a divine original. They unfold in a few words the whole outline of the political and moral history of the human race within the confines of the Roman world, from the time of Daniel to the hour of the second advent of Christ. The *first* vision, under the emblem of an *image*, foretells a succession of monarchies, the last of which, when broken into *ten* parts, is smitten to shivers by a stone cut out of the mountain. The *second* vision foretells the same succession of four monarchies; the division of the last ten into powers, under the emblem of ten horns; and the existence of an *eleventh* power arising after the former division of ten. The eleventh power subdues three of the ten, and directs his special enmity against the saints of God, until at length these persecuted saints themselves receive the kingdom, and reign with *him* to whom the Ancient of Days hath assigned an everlasting dominion. These prophecies no human hand could have traced, because no human mind could have thus pierced through the dark and interfolded veils of futurity. The Omniscient and the Almighty alone could have thrown back those folds, and have exhibited the successive events which they concealed. Let any man compare with these visions the history of the world during the last two thousand three hundred years, and let him stand astonished before the wisdom and the strength of a captive of Judea, a youthful stranger in a foreign land! A ray from the Eternal Throne illuminated his mind; the visions of the

Omniscient made him wise. The record still lives upon the mysterious page; and while two thousand years of conflict and of crime have rolled their destructive waves over the deep-wrought characters, they remain imperishable; to the eye of faith still brilliant as the burning flame!

How impressively do these remarks enforce the propriety and importance of the study of prophecy! It gives the best and most available arrangement of history; enables us to classify the mass of events; and illustrates, as no other can, the presence of supreme Omniscience in controlling the whole. "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!"

T. N.

THE following Ode is given by request. We understand it was written by an emigrant to America, who, in the midst of misfortunes in a foreign land, was brought to remember the blessings he enjoyed when under the pious tutelage of his Christian parents. To what extent the tuition and example of the parents was a blessing to the son, we have not yet learned; but one thing is certain, that it is seldom in vain.

TO THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connexion and innocent joy,
While bless'd with parental advice and affection,
Surrounded with mercies and peace from on high.
I still view the chairs of my father and mother,
The seats of their offspring as ranged on each hand,
And the richest of books, that excels every other—
The Family Bible that lay on the stand—
The old-fashion'd Bible, the dear blessed Bible,
The Family Bible that lay on the stand.

The Bible, the volume of God's inspiration,
At morning and evening could yield us delight;
And the prayer of our sire was a sweet invocation
For mercies by day and protection by night.
Our hymn of thanksgiving with harmony swelling
All warm from the hearts of a family band,
Hath raised us from earth to the rapturous dwelling
Described in the Bible that lay on the stand—
The old-fashion'd Bible, the dear blessed Bible,
The family Bible that lay on the stand.

Ye scenes of tranquillity, long have we parted,
My hopes almost gone, and my parents no more;
In sorrow and sighing I live broken-hearted,
And wander unknown on a far distant shore.
But how can I doubt a bless'd Saviour's protection,
Forgetful of gifts from his bountiful hand;
Then let me with patience receive the correction,
And think on the Bible that lay on the stand—
The old-fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

ORIGINAL COMMUNICATIONS, &c.

MOSES AND THE MAGICIANS OF EGYPT.

No. I.

OUR readers will no doubt all remember the signal manner in which God delivered his ancient people. The moaning of their anguish had long entered into his ears, and in the ripeness of the time he came in majesty upon the scene of their humiliation. Confusion and ruin to his enemies, freedom and joy to his people, glory and honour to his own great name, were the blessed consequences of his grand manifestation. It will also be remembered in what manner Pharoah and his wise men sought to withstand the strength of divine evidence, and fortify themselves in a guilty course of action. Theologians have generally concluded that the works of the magicians were actual veritable miracles. And that the question pending between the parties in that splendid theatre, was terminated not by the supernatural being confined to one side, but by the glorious ascendancy of one power over the other, their manifestations not differing in kind, but only in degree and in continuity. We say that this has been the general conclusion. We are thankful that it has not been uniform and universal, but that in different ages, and among different parties, a few solitary yet powerful voices have been lifted up in protest for the honour of the great God. Considering that the common conclusion on this subject is both profane and foolish, we will add another voice to the protestation, if not so powerful as some that have already spoken, yet wanting not that earnestness and good will of purpose which sometimes supplies the lack of ability.

1. Man has been so constituted by his Creator that he has a yearning for evidence. The systems brought before him for adoption are keenly scrutinized in search of conclusive credentials. Melancholy as the degradation of our species is, it would have been infinitely worse, had not this tendency been radically interwoven in the framework of humanity. The dreadful annals of crime and folly would have been so uniform in sable and crimson, so seldom relieved with bright and kindling pages, so foul in substance, and so fantastic in drapery, that little hope could have been entertained of human amelioration. An iron hand would have been laid on the shoulder of mental advancement, and religion would have sought refuge in her native heaven from the furies of superstition. The other side of the question remains to be stated. With all his yearning for evidence, man has likewise a craving for repose. Indeed, his anxiety for documents is an embodiment of the fact. Life is a scene of strife and turmoil. The season of investigation is short. The systems which demand scrutiny are numerous and conflicting. The passions are clamorous and importunate. The power of abstraction is small in the bulk of our race.

In such a condition of the human heart and the moral world, it appears to us self-evident, that the domain of religious evidence, especially in its higher fields, should stand out commanding in extent, and conspicuous in the lustre of heaven. The prime credentials must

be at once transcendent and unapproachable by the agencies of imposture. Were this not the case, the keenest exercise of the understanding would leave the unhappy seeker nothing but a balance of probabilities. And after a heart-rending oscillation between antagonist systems and principles, he might as easily be flung to the wrong side as to the right.

In the light of these reflections look at the subject before us. Miracles are confessedly the most illustrious branch of evidence. The most substantial and unequivocal documents of appeal. Now, if the enquirer who enters that high field has to discriminate between miracles performed by the power of God, and miracles performed by the power of the devil—who is sufficient for the work? Here the virulent infidel has found his heaviest stone, and here the earnest Christian has been maimed and left bleeding for want of an efficient shield.

2. Moses, it appears, was a meek retiring man, who, for a time, appeared to be appalled by the vastness and responsibility of the work to which he was called. Fully acquainted with the resources and the passions of the mighty despotism of Egypt, he would have shrunk from the task of leadership. But constrained by the divine will to undertake the work, he then puts forth his claim for evidence so peculiar and impressive as to command the attention both of the tyrants and the slaves. Indeed, in the absence of credentials so lofty and palpable, he might have been thrown as a victim to some of the reptile divinities of Egypt, or driven as a fool or madman beyond the gates of the empire. The commission which he received obviously confined the supernatural power to the ambassadors of the true God, as a rock upon which he might rest amid all the fluctuations of guilty fear or tempestuous rage on the part of the monarch, his court, and his people. But if Moses, in the prosecution of his great work, had actually encountered evidence of the same kind, displayed with a hostile design, we can readily conceive how completely he would have been crushed to the earth. All his former topics of complaint and deprecation, would have been as nought, compared with the one which would now rest on his heart in oppression, and arise from his lips in half-despairing supplication. Nor would this have been all. On the contrary, such antagonism between hostile powers, each waging warfare with celestial weapons, would have been fatal to the unity and strength of the evidence. Even admitting fully the final triumph of the holy cause, yet the mere struggle between such powers with *common* weapons, would fearfully impair the majesty of the conquering cause—inasmuch as the credentials, though brighter, and spread over a larger surface, had not maintained inviolate peculiarity. In such a case might it not have been easily concluded, that the triumph on one side was only the victory of an invincible and malignant divinity over another of the same family, but not so immense and terrible in resources? It seems manifest, that even among those who admitted the divinity of the conquering cause, the unity of the evidence would have been shattered, its strength impaired, and its splendour diminished—by a contest between opposing miracles. There would have remained none of that glad, confiding repose; that full undoubting conviction, which gives tranquil assurance to the understanding and living joy to the heart.

3. Egypt was the grand mart of idolatry. The dark source and fountain of superstitious homage to imaginary gods. Thither, as if to hold an high carnival over the ruins of the eternal throne, crowded all the grim idols from the darkness of nature and the human heart. Divinity, humanity, and nature, appear to have lost all their distinguishing attributes. The sun that rose in glory; the moon that walked in brightness; and the spangled stars that kindled up the midnight radiance. The powerful and subtle elements and energies of nature. The spirits of the dead, and the passions of the living malevolent or genial. The monsters, the reptiles, and the vegetable poisons or aliments of the earth—all seemed instinct with dreadful life, and amid the oppressive darkness which shrouded the spirit of man and veiled the celestial region, were dilated into deities. The throning of this black troop very soon caused all things in the spiritual empire to be confounded and disjointed. Solemnly looking on this great nation accursed by a dreadful spiritual plague, and supplying all nations with bales of contagion and moral death, we may almost anticipate from the nature of the case, what kind of a demonstration will be given by the majesty of heaven. Granting for a moment, that the magicians invoked the devil, or some other infernal god, and performed actual miracles in his name, it can admit of no dispute, that this was only confirming with an authentic seal the gross idolatry of Egypt—proclaiming with an imperial voice that God was not jealous for the honour of his name, that the splendour of his regality was not one great light, but a confluence of meaner fires. It is vain for any one to reply that the manifested power of God was not only supernatural but supreme and victorious. This might be admitted by every Egyptian, and idolatry still remain indestructible and unbroken.

Such a theory would be perfectly compatible with their actual conceptions concerning a graduated scale of divinities, occasionally in conflict with each other. So that the grand question being, Who is God? and supernatural evidence the acknowledged proof, the Egyptians might have proudly taken their stand on stable ground, and uttered the following language:—Moses! you have failed to substantiate your claim that Jehovah is *God alone*. We cannot deny, that you have surpassed us in *magnitude* and *variety* of evidence, but you must acknowledge that we have furnished evidence of the *same kind*. You have not proved that Jehovah the God of Israel is the *only* God, but merely that he is a *greater* God than ours. And we have long believed in the gradation of invisible rulers.

At the very utmost, all that such a procedure could have effected would have been the deliverance of Israel. But in breaking the material chains of one class, it would have strengthened the spiritual manacles of the other by confirming them in idolatry. It would have added agony to those links of fire with which they were already girded, and deepened the obscure into midnight.

4. From many statements in the Word of God, which we shall afterwards examine minutely, it appear that miracles belong as truly and as exclusively to the province of God, as providence or the original creation. The exalted Being who created, organized, and governs, is the only one who can suspend the machinery of the universe. If we

were admitting that miracles were performed by the magicians of Egypt, thus suffering the invasion of a solemn and glorious field, in what way could we conserve to God the creation and government of the world? For if malignant beings may suspend and overrule the grand laws of nature in sealing delusion, and substantiating fraud, why might not a being or beings of the same kind originally create the universe, and continue to direct its movements, and administer the cup of its mingled provisions. It is our conviction, that to admit miracles performed by wicked agents for godless purposes, is the sure high road to mental and theological ruin. Let any one who admits it, sternly follow the principle through all its issues and consequences, and he will find himself, first upon Manichean ground among conflicting divinities, and speedily afterwards in the desolate and accursed domain of utter Atheism.

We may now briefly sum up the argument by way of conclusion. In the first place there is a moral necessity not only for glorious but for inviolate evidence, considering the condition and circumstances of man. In the second place, a conflict between God and the devil with the common weapons of supernatural energy, would destroy the unity and impair the force of divine evidence, even granting that one column was broader and loftier than the other. In the third place, the transpiring of such a scene as is commonly supposed in Egypt, would have established idolatry with divine sanction, and through the Egyptians the curse would have multiplied itself among all nations of the earth. In the fourth place, the common theory, by invading a divine province, and allowing such a sanctuary to be profaned by infernal feet, necessarily and legitimately tends to Atheism. Such is the track we have pursued. The subject will be continued. We have at least, in this article, grouped together the principles which lie at the foundation of the subject; and it remains for us now, in the light of such principles, carefully to proceed in the work of earnest and reverent exposition.

ON BAPTISM.

THE following extract, from a modern Greek author, will show how the Greeks themselves understand the word, as used in the language of their fathers:—

A book, &c., composed by a certain religious monk, a genuine son of the Eastern church, for the conversion of the heretical Latins, and the benefit of orthodox Christians; and now first printed, 1757.

“Seeing that the difference is great between the word of the Gospel and the words of the Latins: for the holy Gospel says; baptizing; these vile magicians must of necessity say, (*rhantizing*) sprinkling and pouring—as they do. Besides, what agreement has *baptizing* with *sprinkling* and *pouring*? NONE AT ALL, surely. * * *

“Moreover, *baptism* is a divine fruit, and a tradition of the Apostles, and an ancient practice of the general church from that tradition; but *sprinkling* and *pouring* are not divine fruits, but of POPISH origin,

and a *novel* practice, and contrary to the Gospel term, and to the declarations of Apostles and councils. (page 12.)

"'We are *buried* with him by baptism.' Thou hearest, O Latin, if thou art not deaf, that we are baptized into his death, and that we are buried with him by baptism; not, however, by *sprinkling*, as now ye Latins impiously do. (page 17.)

"I think this testimony of this divine father (Gregory Nyssens) was sufficient that those who do not make baptism an imitation of the death of Christ, are unbaptized. (page 18.)

"And again, the word *baptism* will not express any other thing beside *dipping*. (page 49.)

"Let us also hear the testimony of the evangelist Mark for more abundant conviction that *dipping* into the water is called *baptism*. 'And it came to pass in those days,' saith he, 'Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up,' &c.—Mark i. * * * * Then let them be ashamed, as many as contemptuously pervert that baptism which is like to the baptism of Christ. (page 56.)

"The Latin does not *go down* into the water, how indeed does he try to *come up*? (page 15.)

"And if they were in truth worshippers of the holy Trinity, and not as Satan, they would not have dared to take away a single jot from the sacrament of divine baptism. (page 97.)

"And besides, as we have said, the word *baptism* means *dipping*, and being performed according to the death of the Lord, according to Damascenus; 'For baptism manifests the death of the Lord,' but what, I pray, does *sprinkling* signify? Ye yourselves do not know! Perhaps, as I suppose, *it signifies that fire which consumed Sodom, because likewise will sprinkling consume both them that teach and defend it.* (page 29.)

"I think that not a doubt any longer remains that such things, whether they be *sprinklings*, or *pourings around*, or *pourings upon*, are NOT called *baptism*, but *impious and unlawful deeds.*" (page 35.)
—From the Northern Baptist for 1842.

USEFULNESS.

(Suggested by the article on *Usefulness*, p. 107.)

THERE'S beauty in the cat'ract's flood
As madly on it foams;
There's grandeur in the bursting storm
When wild in wrath it roams.

And dread the wild tornado's blast,
Amid the desert's sands;
And dread the lava's fiery stream,
Pour'd o'er the fated lands.

But 'tis the soft refreshing breeze
That cools the sunny bower;
And gentle falls the rain from heav'n
To feed the op'ning flower.

One cat'ract for a world may serve,
A thousand streams we need,
To flow unheeded, calmly on,
And fructify the mead.

Then, Christian, sigh not for renown,
Nor pine because that thou
The footsteps of the mighty good
Canst not with ease pursue.

Tho' like the dashing torrent's course
Thou may'st not onward go,
Yet, as the river's silent stream,
Thou canst mere useful flow.

W. D. F.

SCRIPTURE DIFFICULTIES.—No. XVI.

"BEING confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

ALL who rely upon this verse as proof that true religion is an internal operation on the human mind, which from its commencement to its termination is the work of God only, place themselves in the following difficulties: If in religion the heavenly Father must thus do all, we need not endeavour to do any thing; but by not doing any thing we disobey those divine commands "believe," "repent," "be baptized," "pray," "be filled with the Spirit," "stand fast," &c.; and by such disobedience incur the wrath to come! On the other hand, if we *must* obey in these things or suffer for not obeying, it follows that the Creator does not do all in religion, but suspends the destiny of his creatures to a certain extent upon their obedience or disobedience, and therefore the above verse cannot mean what it is brought to prove. The difficulty is scarcely lessened by taking the meaning to be that the Father begins, carries on, and finishes the work of religion *provided* man concurs and co-operates, for this would imply impotence in omnipotence.

We may endeavour to come at the true meaning of the verse by inquiring how Philippian sinners became "saints," what the "good work" was, and the ground of the Apostle's confidence that it would be performed to the day of Christ.

First. How Philippian sinners became saints. One of the saints was Lydia, who having previously "worshipped God," might be ranked with Anna, among Old Testament Saints. Her religion had "begun" before she heard Paul; the opening of her heart was therefore a kindness to a saint, and not a "beginning" to a sinner. Other of the saints were the gaoler and his household. They had, until Paul's visit, been heathen idolaters. Their change was indeed a "beginning." The gaoler's attention was arrested by the earthquake and accompanying miracle; but his faith came by hearing; for by the all-important answer to his inquiry, "What must I do to be saved?" and by the "Word of the Lord" spoken to him and his household, he and they were won to believe on the Lord Jesus—to be baptized straightway—to rejoice in his salvation—and to continue saints in Christ. This account (excepting the miracle) would apply to the other saints at Philippi. In the "Word of the Lord" there was a tender of salvation to each of them, and each became a partaker by "hearing, believing, and being immersed." How unlike are these facts to the fancies of men as to God having begun and carried on a work of religion in their hearts! The Father's great work of love to man had been performed in the gift of his dear Son, in making him to be sin, in delivering him unto death for all, in presenting to all by his Gospel the gift of salvation, to be received in his appointed way, and in promising his Spirit to his people in answer to their prayers. What the sinners in Philippi had to do in availing themselves of the "gracious privilege" was simply to hear and understand the "Word of the Lord," to believe it, obey it, rejoice in the salvation received, to ask and have the promised blessings, and to continue firmly to the end.

Second. What the "great work" was. Here authorities differ. Whitby says it was "faith;" McKnight says "faith and love;" Wesley and Scott that it was "sanctification," the latter varying by adding, "a good work of new creation had been wrought upon them." The incertitude of these discordant opinions lays upon us the duty of searching and judging for ourselves. By carefully reading the epistle, and considering the scope of the Apostle, and the connexion in which the passage stands, we perceive that *the constant contribution of the Philippian saints for the support of the Apostle and his cause* was eminently the "good work" he celebrates as having been begun and continued in them—a *fruit* of the LOVE which the Father had shed abroad in their hearts by his Spirit. The rule of the New Testament, with scarcely an exception, is, that a "good work" is not faith, nor love, nor new birth, nor sanctification, nor sentiment, nor feeling of any description, but is the kind act, or series of kind acts, of man to man. Accordingly the Apostle acknowledges (verse 5) in much affection their "fellowship in the Gospel" (rather their contribution *for* the Gospel) ever since they embraced it, then about twelve years; and expresses (verses 7, 8) his warm gratitude that by their care for him and liberality to him they were actually "partakers" (were "co-partners"—Whitby: were "joint contributors to the gift"—Pierce) both in his bonds and in his defence and confirmation of the Gospel. This was indeed a good, a godlike work, to sustain the ambassador of King Jesus in his embassy to a lost world; to hold up his hands in all his conflicts, bonds, and afflictions; to be helpers, and even partners in his fight of faith and spread of the glorious Gospel. The Father had begun this work in them early, and to that time had continued it; and although the Apostle doubted not that he would still perform it, he would by no means slacken on their behalf, but (verse 9) earnestly pray that their LOVE (the root of this good work) might *abound yet more and more*, being led by knowledge and regulated by just judgment; that distinguishing excellent things from others, and continuing pure in mind and inoffensive in conduct, they might indeed be, in the eyes of the Lord, good trees of his planting, advancing to full beauty and maturity, their spreading branches "being *filled* with the *fruits* of righteousness" (see 2 Cor. ix. 10) "which are by Jesus Christ to the glory and praise of God."

In urging the taught to sustain their teachers, the Apostle calls that duty "well-doing," and "sowing to the Spirit" (Gal. vi. 8, 9); and although he commends "works of faith and labours of love" on every occasion, he seems to find especial pleasure in making known the abundant generosity of these Philippians. This he does to the Romans (xv. 26) and to the Corinthians (2 Cor. viii., ix.), extolling in warm terms the riches of their liberality in midst of great affliction, abundant joy, and deep poverty, and bearing testimony to their unasked willingness, even "beyond their power." In his epistle he throughout acknowledges their continued affection and kindness to himself, "not," as he says, "that I desire a gift" (no one has yet accused Paul of selfishness), "but I desire *fruit* that *may abound* to your account." He desired that though poor they might be rich in good works; and however ready any might be to undervalue their affectionate bounty,

Paul hesitates not to call it "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." This may teach us how highly the Lord estimates our self-willing contributions for his proclaimers, his cause, and his indigent saints. Assuredly "those who sow sparingly shall reap also sparingly." But God is not unrighteous to forget the work and labour of love which we show to his name in ministering to his saints. How will the plaudit of the Redeemer repay all care and cost with thousandfold interest, "inasmuch as you have done it to these my brethren you have done it to me!"

It was thus quite natural that the Apostle should feel "confident" of the Father continuing the good work in them. He had received the strongest possible proofs of their steady affection for him and his heavenly cause. "It was meet" he should think thus highly of them all, because, as he lived in their hearts, so he had them in his heart, longing after them all "with an affection like that of Jesus to his people." He knew their Father's faithfulness could make all grace abound to them, that they, having all-sufficiency, might continue to abound in every good work. Nor did his confidence fall short of the "day of Christ," which might be the day when the Captain of their salvation should release them from duty by calling them to his rest.

J. D.

MORMONISM.

Stalybridge, September 27, 1845.

BELoved BROTHER WALLIS.—For some time the brethren here have arduously laboured in the cause of God and truth, and encountered much opposition from all parties. Our efforts lately have brought out an opponent from Manchester; he is a *Mormonite*, and declares his readiness to hold a discussion with any of our brethren. We have accepted the offer, believing that it will do much towards uprooting the delusive system of Mormonism, which has taken deep root here, and at the same time open the field wider for the success of our own principles. We wish to make the most of our discussion by having brother Greenwell as the exponent of our views and the antagonist of the hostile system. The brethren here are living in peace, striving together for the faith of the Gospel. Desiring an interest in your prayers, I remain, dear brother Wallis, yours in the hope of a coming Saviour,

R. ANDERSON.

REPLY TO THE ABOVE.

Nottingham, October 10, 1845.

DEAR BROTHER ANDERSON.—Your favour was duly received, and brother Wallis not having time to examine the subject-matter of your communication has transferred it to me for a few remarks. You will perceive from the bill I have sent you that I cannot leave Nottingham for two months at least, so that a journey in your direction at present is morally impossible. I am not so sanguine as you are about the result of such a discussion as the one in contemplation, not conceiving that it would in any large degree advance the dominion of truth.

My reasons for such a conclusion will be apparent in the course of the remarks which I design to make. Do not suppose that I design a consecutive examination of the Mormon claim to miracles. I attempted that nearly two years ago, in an article entitled "Restoration of Miracles;" therefore, at present, my reflections shall be of a general character. It appears to me that the aspects and pretensions of Mormonism may be classified in the following order:—

First. A new Bible.

Second. A new Priesthood.

Third. A new series of Miracles.

Fourth. A new Moral System.

Fifth. A new Social System.

On each of these heads a few brief remarks may be made.

I.—A NEW BIBLE.

It is a solemn reality that God has revealed himself to man. In a series of authentic documents the Spirit of the living God has gradually unfolded the divine character. A stupendous scheme of redemption, originating in the largeness of the love of God, has been advancing in slow, yet stately and regular steps. The records of this economy of mercy, which reunites earth to heaven, and man to God, have been marvellously preserved amid the devastation and ruin of every age, and have descended to us unimpaired in majestic force, unsullied in moral beauty, unbroken in continuity. All reflective people who investigate this subject are persuaded that the Biblical documents are ratified and guarded by great, various, and accumulating evidence. The same sublime stamp and impress of God which we find in his works is likewise found in his Word; yea, it is more distinct in outline, and warmer in tenderness, consequently lays a stronger grasp on the moral nature of man. Possessing such a book, so radiant and inspiring with the light, life, and love of the great God and Father, we cannot help feeling by turns indignant and mournful, when we find such holy ground polluted by sandaled feet. It deeply wounds the heart of every reverent worshipper to find that the Book of Mormon (originally composed as a romance) should, by ignorance or knavery, be held forth as an inspired production. This despicable romance of which I have spoken, was published with supernatural claims, that depravity might revel and luxuriate on the spoils of ignorance—that very wicked men might live on the credulity of very foolish men. It is without evidence, without probability, and without common sense. So far is it from being the hand writing of God it is not even the hand writing of a great man, but would be condemned before any literary tribunal for its dullness, drivelling, and verbosity.

II.—A NEW PRIESTHOOD.

In the early ages of the world's history, a distinct sacerdotal tribe or class was required, to offer with dignity and regularity those sacrifices which foreshadowed the expiatory offering of the Lamb of God. At that time the priests *only* had access to the holy place, and the high priest to the most holy. The congregation trembled in the outer court, and groaned through their enslaved condition. It was at

once the will and the wisdom of God progressively to unfold his own glory, and widen the enjoyments of his people. When the fulness of time arrived, the last bloody sacrifice was offered, and the everlasting High Priest ascended into the most holy place, where he ever lives to make intercession for us. Since that auspicious period when the Royal High Priest or Sacerdotal King began his dominion of truth and love, we have been living under the reign of favour. There is no priestly order in the ancient sense, but all the reconciled people of God constitute a spiritual priesthood. No longer bowed down in silence, gloom, and apprehension, they can all enter into the most holy place with the melody of joy which is full of glory. Those who have not learned this lesson are miserably ignorant of every thing rudimental in Christianity. What are we to conclude, then, when we find a host of men professing to teach primitive Christianity, and yet babbling about *different orders of priesthood*, claiming exclusive authority to proclaim truth and administer ordinances in consequence of their sacerdotal dignity? We could be sad over it if the actors were not so utterly contemptible, so destitute of all the attributes of intellectual, or moral, or spiritual power.

III.—A NEW SERIES OF MIRACLES.

Miracles subverted their purpose as scaffolding for the Christian temple, and were then removed from the stage of operation. During the space of seventeen hundred years they have been substantially out of existence, yet the Roman Apostate has claimed them in all the ages of her existence; and in our days the Irvingites and the Mormonites have followed in the same tract. But Mormonism is our present theme. The tactics of the party are the following: a Mormon teacher enters some town or village, preferring any place where there is little mental cultivation; after setting forth his doctrine he announces with mock solemnity that he can seal his doctrine by miraculous energy, and likewise impart supernatural gifts to those who become disciples. A few of the most wretched of the hearers, ignorant of logic, Scripture, and the human mind, swallow the affirmation and are besotted. But if the more thinking of the auditory demand an exhibition of the evidence before the exercise of faith, the sage teacher immediately avows that he can work no miracle in consequence of their unbelief! Retreating from the scorn of the intelligent, he wanders about, prowling for his prey, and mutters about miracles done in distant places, without witnesses, without publicity, without moral purpose, and without religious meaning. How differently the Apostles acted. They startled the world from guilty slumber, and created faith by starting with broad columns of evidence; even the heathens exclaimed, "The gods are come down to us in the likeness of men."

IV.—A NEW MORAL SYSTEM.

Christianity has disclosed the moral character of God, that man may be charmed into love, and that love may produce resemblance. We are to be imitators of God, to escape the corruption that is in the world through lust, and participate in the divine nature. It is a lofty object to place before the soul, and wherever it is understood it kindles

all the higher powers into a flame of devoted heroism and seraphic love. When a man of God perceives in a true light his *high calling*, the very perception ennobles and dilates his being: it often runs through his heart like fire, awakening into rapture all the strings of the inner man. We are now prepared to state, concerning this Mormonism, that its moral system is an *entire negation*; it proposes nothing and accomplishes nothing. Do we not all feel, brethren, that this is the way to test a system:—Will this system animate me with a more effulgent hope? will it give me stronger faith and richer consolations? It is a very hollow farce merely to proselyte a man from one creed to another. Have we given him more spiritual food, more elevation of character, more of the life of God? It is in this department that the wretched imposture of Mormonism becomes most apparent, and actually frightful. So far from endorsing their doctrine by any transcendent holiness, we are not even permitted the spectacle of ordinary virtue, but met on every side by fraud, falsehood, robbery, and all the crawling kinds of meanness which are generated by these inglorious vices.

V.—A NEW SOCIAL SYSTEM.

In this, as in all other matters, these men have dreadfully blundered. They have read in the Word of God that the Great King will return again to establish new government and new society; but not willing to wait for that time, they, forsooth, must organize a new community of latter-day saints, which is neither church nor world, but a base imitation of each, and a mongrel combination of both. In the new world they are building a temple for the residence of the Son of God, which they have no objection to enrich with plunder and defend with the noise of warriors with their garments rolled in blood. Hundreds of men and women have been entrapped and kidnapped in different parts of England and Scotland, and after a long voyage over the Atlantic towards the land of promise, they have found that the apples of Sodom contain nothing but ashes and corruption. The infamous leader of the sect has died the death of the wicked, in a physical force conflict with the enraged inhabitants of the country, and his loose, disjointed followers are broken into factions; one party following a bold bad man who desires to aggrandize himself, the other profanely caricaturing the original system by the appointment of *twelve apostles*! In both parties, however, the mysteries of iniquity are shamelessly carried forward: men are plundered by prophecy, enslaved by revelation from heaven, and slaughtered by "Thus saith the Lord."

And now, dear brother, in concluding this letter, I must say, that I think you have been rash in undertaking any public debate with such characters. They have no literary reputation, and no moral standing, and as they have no foundation principles in philosophy or morals, they either never know, or never acknowledge a defeat; nor indeed is there any honour to be gained by vanquishing such a rabble. Continue firmly to disseminate *the truth*, not by public slaughter of any sect or creed, but by spreading such pure, heavenly light as will dissipate the darkness, and by living in such sanctity as will shame and overbear the impure. Yours sincerely,

G. GREENWELL.

THE APOSTOLIC AGE OF THE CHURCH.

There was at first no distinction of sects and opinions in the church; she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety; or, which is all one, by fidelity and infidelity. The kingdom of God did not then consist in words, but in power—the power of godliness; though now we are fallen into another method. We have turned all religion into faith, and our faith is nothing but the productions of interests or disputing. It is adhering to a party, and a wrangling against all the world beside; and when it is asked of what religion he is, we understand the meaning to be—What faction does he follow? What are the articles of his sect? Not—What is the manner of his life? And if men be zealous for their party and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Corah, or proud as the fallen angels.—*Taylor.*

ADDRESS TO OUR BRETHREN OF ENGLAND, IRELAND, AND SCOTLAND.

[The following address was read to the church in Nottingham on Lord's day, October 26th, when it was unanimously resolved "that it be published in the *Messenger* for November, with the names of the officers of the church appended to it."—ED.]

BELoved BRETHREN.—We well know that the hope of a visit from our highly esteemed brother Campbell, has for some time given great pleasure to all of you who wish to see the religion of Jesus restored in its primitive loveliness in this our native Britain; and because of the earnest desire for such a visit, which has now long been felt, we address to you a proposal which we feel to be necessary in order to place us in a position to invite our esteemed brother with confidence, and that the responsibility of so doing may not fall on any one person.

We have lately had intercourse, both personal and by letter, with many brethren, from various parts, on this question, and we find all of the same mind with ourselves, that the time is now come when something of a definite and decisive character should be done to bring this visit about; and having been strongly urged by many to take this matter in hand and place it in a definite form before the brethren, we have concluded to do so, and now present you, beloved brethren, with a very simple proposal, which, if acted upon at once, and with the energy the occasion demands, will, we firmly hope, lead to the realization of our wishes.

It is known to most of you that brother Campbell has never yet received any invitation to visit us, except from private brethren, who, being in correspondence with him, have expressed their strong desire to see him, and have his valuable assistance in this country for a time. These brethren, we know, in expressing their own desire, have also expressed that of the whole of us, but nothing has yet been done by us to relieve them of the responsibility which their kindness, in giving the invitation, has laid them under; and as we know the whole of the

brethren wish both to see our brother and also to bear their share of the necessary expenses. After much thought and consultation we have determined to set in operation the following plan:—

First, we must raise a sufficient fund. The journey here and back again to America, as well as the expenses that will necessarily be incurred in giving effect to our brother's labours while in this country, must of course be borne by us; and as we do not wish to impose the responsibility of this on any one or two brethren, we must raise a fund by our united contributions for this purpose. The expenses are estimated at from two hundred and fifty to three hundred pounds.

Next, we need a treasurer with whom to deposit the contributions of the brethren. And lastly, some one to hold correspondence with brother Campbell.

On the first necessity, the fund. We can only prove whether it can be raised by a trial. If the brethren do as many of them have promised, this will be no difficulty. But scattered promises will not do what is wanted, we must begin to act.

A treasurer is ready to hand, in the person of our long-trying and much esteemed brother Hine, who is treasurer of the church at Nottingham, and has been for some time treasurer for the evangelists' fund. Our brother is so well known by all who have ever visited Nottingham, that a doubt cannot be admitted of his competency and fidelity. We have also, in the person of our brother James Wallis, one who can enter into the necessary correspondence with brother Campbell, one who has often written to him, and is perhaps better known to brother Campbell than any of us. So that there need be no longer delay.

We at Nottingham intend at once to place in the hands of brother Hine a sum for this purpose; and we now respectfully invite all who wish to unite with us in this matter, to forward their contributions to brother James Wallis, who will hand them over to brother Hine and acknowledge the same in the *Christian Messenger*. And as soon as the necessary amount is raised, brother Wallis will write to brother Campbell and report the result in the *Messenger*.

And now, brethren, the matter is fairly begun, and we do hope all of you, who can, will unite with us in it without any unnecessary delay. The winter is fast hastening upon us, and we should wish to have all ready, so far as we in this country are concerned, for brother Campbell to come next spring. And if the Lord in his providence shall further this our desire, we pray that it may be effective to the glory of his name and the establishment of primitive Christianity in this land.

JAMES WALLIS, }
THOMAS WALLIS, } *Pastors.*

JONATHAN HINE, }
WILLIAM POWERS, }
HENRY MEEKLEY, } *Deacons.*
WILLIAM MARRIOTT, }

JOHN FROST, }
GEORGE GREENWELL, } *Evangelists.*

CONTRIBUTIONS TO THE EVANGELISTS' FUND

From September, 1842, to September, 1845.

	£	s.	d.
ABERDEEN (two payments)	1	10	0
Alva		1	0
Airdrie (two)		4	2
Ashton		3	7
Auchtermuchty (six)		18	0
Banbury (seven)		13	10
Banff (two)		2	0
Barnard Castle		0	10
Bedlington (two)		2	0
Bulwell (four)		3	13
Carlton (three)		0	9
Carlisle (three)		6	18
Chester (nine)		40	0
Christian Philanthropist		5	0
Newark			
Cox Lane (five)		5	13
Cupar (five)		9	14
Disciple at Newark		5	0
Donnington (five)		1	12
Dumfries (seven)		14	10
Dundee (nine)		17	15
Edinburgh (four)		11	12
Ellesmere (two)		2	0
Frazerburgh		1	0
Friend		1	0
Friend		3	0
Friend		1	0
Friend		0	2
Friend		0	5
Friend		2	0
Friend		0	5
Glasgow (two)		7	0
Grangemouth		1	0

£186 10 10

DISBURSEMENTS.

	£	s.	d.
To brother Reid	241	0	6
To brother Thomson	86	0	6
To brother Greenwell	86	1	3

£413 2 3

	£	s.	d.
Brought up	186	10	10
Halifax (two)		2	12
Hill Top (two)		1	0
Huddersfield (two)		5	17
Hull (eight)		9	5
Kilmarnock (five)		8	16
Kirkaldy (five)		3	2
Knight Miss		2	0
Lanark (three)		3	18
Lancaster (three)		13	16
Liverpool (three)		4	0
Loughborough		0	10
Louth (four)		1	16
Middlesborough (two)		1	0
Mill Craighton (two)		3	11
Mollington (three)		2	11
Newark (four)		5	0
Newcastle		0	6
New Mills		1	0
Northern Churches (two)		5	11
Nottingham (nine)		111	2
Penrith		1	0
Perth (two)		2	0
Pitgair		1	0
Saint Andrews		1	0
Sanquhar (four)		4	0
Shrewsbury (three)		8	9
Stanley		0	5
Stockport		0	15
Turrieff (two)		1	16
Wigan (four)		4	0
Wrexham (three)		5	10

£403 1 8½

RECEIPTS.

	£	s.	d.
By Cash	403	1	8½
By balance due to Treasurer	10	0	6½

£413 2 3

As we have already laid before our brethren the reasons which have rendered it necessary to close the arrangements for evangelical purposes adopted at the meeting in Edinburgh, in August, 1842, it is not necessary for us again to report upon the subject. The foregoing statement of receipts and expenditure will, we hope, satisfactorily explain itself.

Our last remaining evangelist, brother Greenwell, is now removed to Nottingham—the church here having engaged him as evangelist for this town and vicinity, for the next year.

JONATHAN HINE, *Treasurer.*JOHN FROST, *Secretary.*

THE MANY AGAINST THE FEW.

THE few have had a conflict with the many in every attempt towards reformation since error got the better of truth. This for a long time must uniformly be the case. Therefore, none ought to be discouraged because of the number or influence of those leagued in support of any error. The history of the world is replete with information and encouragement on this subject. Truth fairly presented, and enforced by the good examples of its advocates, has ever triumphed, and will continue to triumph till the victory is complete. A. C.

ITEMS OF NEWS, STATISTICS, &c.

HOME NEWS.

TATTYKEEL, COOKSTOWN.

October 6th, 1845.

THOUGH I cannot say your visit has been the cause of changing the views of any of those who were not in the habit of beholding our worship on the Lord's day, I am happy to inform you that it has been the means of determining two young men, who for some years were constant attendants as spectators. On Saturday, the 6th of September, I had the pleasure of immersing them into the name of the Father, Son, and Holy Spirit, for the remission of their sins, and on the following day, of introducing them to the fellowship of the disciples.

You will remember that Mr. C. Mac Kean spoke to you on the evening you preached in Dungannon, and said he held some peculiar views respecting the future punishment of the wicked—and you gave the advice to “try after eternal life and leave the other matter to the Lord.” He came to us the following Lord's day, and requested to be reunited to the fellowship of the disciples—when we entertained his application, and pointed out the great evil of making speculations the bond of Christian union, and of urging them so as to occasion offence either to the disciples or to the world. In this he fully agrees, and says, “It is certainly not the Gospel that is preached when such views as he holds are advocated, and he would, in future, speak of all subjects in Scripture language.” He was accordingly received, and has acted

to our entire satisfaction. Thus we practically “receive one another without regard to difference of opinion.” Indeed, I am more fully than ever convinced of the propriety of the position I had long ago adopted, and which was proposed by brother Campbell, in No. iv., Vol. I., *Millennial Harbinger*, first series, “That these matters of opinion should be held as private property, and not made bonds of Christian fellowship.” I am happy to say, my wife was also added to the church on the same day, so that an addition of four has taken place as the result of this friendly visit. The brethren here are very grateful for your kindness in coming amongst them: before you were much respected and loved for the truth's sake; but now that we have seen you and brother Frost, you are much more so. I. W. TENER.

[If brother Mac Kean, and every other brother, will devote their time in speaking of the excellencies of the Redeemer, and recommending the love of God to the notice of sinners, instead of speculating on the present or future state of the wicked, universalism, materialism, soul-sleeping, &c., &c., it will prove much to their own advantage, and to the promotion of truth and righteousness in the world—as well as union among the disciples of Jesus. Brethren, let us all be determined to know nothing but Christ and him crucified as the power and wisdom of God to the salvation of every one that believeth.—ED.]

STALYBRIDGE.

October 10th, 1845.

It affords me great pleasure to state that our labours here have not been in vain. Two individuals were added to our number last Lord's day. The baptism took place in the river, to which a large company resorted, and I embraced the opportunity in proclaiming the glorious Gospel of the blessed God. As to the *discussion* concerning which I wrote to you, it could not be avoided. Mormonism has so much truth blended with its delusion, that it stands in our way here. And so we were obliged to buckle on our armour in the strength of the Lord. The discussion was fixed to commence on Lord's day evening last, between J. D. Ross, of Scotland, president of the Conference of Latter-day Saints, held in Manchester, and Nathan Harrison, one of our brethren. In consequence of so many hundreds being present, the place was in danger of falling in, so the meeting was adjourned until Monday evening, when a more suitable place was procured. J. D. Ross affirmed the necessity of Apostolical succession. Nathan Harrison denied. I need not attempt to give you any outline of the discussion, as I am aware you have met with Mormons in your travels, and are familiar with their meshes. Ross is a man who speaks fluently, and has a powerful voice. He has likewise read his Bible, but reading it with Mormon glasses

on, he has seen many strange things there. Our brother Harrison is a plain matter-of-fact man, slow in speech, but sound and sure, has extensive acquaintance with the Word of God and the history of the world. The truth found in him an able advocate, and we all trust that much good will be the result.

R. ANDERSON.

GREENOCK.

October 20th, 1845.

HAVE the goodness to inform the brethren through the pages of the *Messenger*, that a church has been formed in this place, No. 4, St. John's-street, Cartsideyke. Our numbers are eleven. We enjoy comfort from attendance to the institutions as left us by the Head of the church, and *mutually* instructing one another in the doctrine taught by our Lord and his Apostles. Brethren arriving at this sea-port, holding the "one Lord, one faith, and one immersion," will be welcome to our fellowship, "without regard to differences of opinion." Inquiry may be made of brothers A. Stevenson, at Messrs. Muir and Ramsay's leather warehouse, Dalrymple-street, C. Anderson, superintendent of railway goods department, Chapel-street, or A. Walker, Customs, 30, Ruxburgh-street. We are to receive three copies of the *Christian Messenger* through elder W. Neil, in Paisley.

A. WALKER.

PUBLIC DISCUSSION.

"PUBLIC discussions upon the Christian System, its origin and effects, are arranged to take place on Monday evenings, at Providence Chapel, Elstree-street, Pancras-road, London, commencing Monday October 13th, 1845, and continuing October 20th, 27th, November 3rd, 10th, and 17th, between Mr. D. King, Christian Evangelist, and Mr. J. Sullivan, chair to be taken and discussion to commence at eight o'clock precisely each evening. Admission free."

WE engage, by next month's *Messenger*, to furnish our readers with a condensed report of this discussion, and hope that in consequence of such forthcoming matter of interest, they will advise their acquaintances to purchase the periodical for themselves.

FOREIGN NEWS.

BROTHER Aaron Sutton, Gallatin, Illinois, writes, "I have devoted the last seven months of my time in riding and proclaiming the Gospel of Christ, which has had, through divine favour, a salutary effect. Since I commenced I have immersed ninety.

Nicholasville, June 21st, 1845.

You will be glad to hear that fifteen persons confessed the Saviour this week, at a meeting we held five miles from this town. The occasion was one of deep interest to all present. A young gentleman, who has been labouring under consumption for some weeks, and who was deeply concerned for his soul, sent for me to talk with him upon religion. When I arrived I found the house crowded with spectators, and our sick friend greatly agitated. He remarked, that for some weeks he had sought the Lord in prayer, but that he did not feel relieved of his sins; and that he had sent for me to tell him what was required at his hands in order to pardon. I endeavoured to lead him to the Lamb of God, by reading to him the Scriptures. While I solemnly pointed out the way to pardon and peace he wept bitterly; and turning his tearful eyes upon me, said, "I wish to hear you preach to me and those around." I joyfully complied; and at the close of my address, *he*, with fourteen others, acknowledged their faith in the Lord, and their willingness to put him on in baptism.

S. J. P.

I REACHED Nicholasville the other day, from a tour of some weeks, having in the time visited the following places:—Ghent, North Liberty, Warsaw, and Petersburg, in Kentucky, Vevay and Rising Sun in Indiana. There are some twenty-five or thirty persons added to the faithful; and, we trust, an increased desire awakened in the congregations for the exercise of greater zeal and a more abiding piety. May the Lord bless and strengthen the brethren, and may they declare that doctrine which they have professed before men and angels "with a pious walk and godly conversation."

S. J. P.

Lexington, Kentucky, 1845.

SINCE my last report I have visited the following counties, to wit: Carter, Bath, Nicholas, Harrison, Scott, and parts of Woodford, Fayette, and Bourbon. Brother J. R. Hulett, who has been assisting in collecting the statistics, has visited the following counties: Boyle, Casey, Pulaaki, Lincoln, Garrard, Madison, Rockcastle, Eastill, Knox, Owsley, Morgan, Montgomery, Clark, Jessamine, and parts of Fayette and Bourbon, and received the desired information from Pike, Johnson, and Breathitt.

In the above counties I report the following information: In Carter, 3 churches; aggregate number of members, 172: in Bath, 7 churches; aggregate 764: in Nicholas, 7 churches; aggregate, 1044: in Harrison, 8 churches; aggregate, 1113: in Scott, 6 churches; aggregate, 706: In Woodford, not previously reported, 4 churches; aggregate, 391: in Fayette, 7 churches (three to be heard from); aggregate 1298: in Bourbon, 11 churches; aggregate 1196: in Montgomery, 8 churches; aggregate, 1286: in Clark, 6 churches; aggregate. 1013: in Jessamine, 6 churches; aggregate, 797: in Boyle, 4 churches; aggregate, 300: in Casey, 7 churches; aggregate, 439: in Pulaaki, 8 churches; aggregate, 573: in Rockcastle, 5 churches; aggregate, 370: in Lincoln, 7 churches; aggregate, 1051: in Garrard, 6 churches; aggregate, 675: in Madison, 12 churches; aggregate, 1414: in Knox, 1 church of 60 members: in Eastill, 6 churches (one to be heard from); aggregate in the five reported, 207: in Owsley, 2 churches, 99 members: in Morgan, 8 churches; aggregate, 541: in Breathitt, 2 churches; 58 members: in Johnson, 1 church of 34 members: in Pike, 2 churches; 38 members. Whole number of churches, 144, and 4 to be heard from; whole number of members, 15,638.

S. M. SCOTT.

BROTHERS W. G. Swinney and L. Marriott held a meeting at South Rolling Fork church, Marion county, Kentucky, at which twenty-five persons obeyed the Gospel. At Union, Boyle county, five were added.

BRETHREN Lindsey and Lard immersed seven persons at a meeting in West Finley, Philadelphia, on the fourth Lord's day in June.

TO NIAGARA.

Written at the first sight of its Falls, August 12th, 1838.

BY J. S. BUCKINGHAM.

HAIL ! Sovereign of the World of Floods ! whose majesty and might
First dazzles—then enraptures—then o'erawes the aching sight ;
The pomp of Kings and Emperors—in every clime and zone,
Grows dim beneath the splendour of thy glorious watery throne.

No fleets can stop thy progress—no armies bid thee stay ;
But onward—onward—onward—thy march still holds its way ;
The rising mist that veils thee, as thine herald goes before,
And the music that proclaims thee, is the thundering cataract's roar.

Thy diadem is an emerald green, of the clearest, purest hue,
Set round with waves of snow-white foam and sprays of feathery dew ;
While tresses of the brightest pearls float o'er thy ample sheet,
And the rainbow lays its gorgeous gems in tribute at thy feet.

Thy reign is of the ancient days, thy sceptre from on high,
Thy birth was when the morning stars together sang with joy ;
The sun, the moon, and all the orbs that shine upon thee now,
Saw the first wreath of glory which twined thine infant brow.

And from that hour to this, in which I gaze upon thy stream,
From age to age—in winter's frost, or summer's sultry beam—
By day, by night, without a pause, thy waves with loud acclaim,
In ceaseless sounds, have still proclaim'd the great Eternal's name !

For whether, on thy forest banks, the Indian of the wood,
Or since his days, the red man's foe on his father-land have stood,
Whoe'er has seen thine incense rise or heard thy torrent's roar,
Must have bent before the God of all to worship and adore !

Accept then, O supremely Great ! O Infinite ! O God !
From this primeval altar, the green and virgin sod,
The humble homage that my soul in gratitude would pay
To thee ! whose shield has guarded me through all my wandering way.

For if the ocean be as nought in the hollow of thine hand,
And the stars of the bright firmament, in thy balance, grains of sand ;
If Niagara's rolling flood seem great to us who lowly bow,
O ! great Creator of the whole, how passing great art thou !

Yet though thy power is greater than the finite mind may scan,
Still greater is thy mercy, shown to weak dependent man ;
For him thou cloth'st the fertile fields with herb, and fruit, and seed ;
For him the woods, the lakes, the seas, supply his hourly need.

Around, on high, or far or near, the universal whole
Proclaims thy glory, as the orbs in their fix'd courses roll ;
And from creation's grateful voice the hymn ascends above,
While heaven re-echoes back to earth the chorus—GOD IS LOVE.

WELCOME NEWS !

WHAT news so welcome to the prisoner, as that there is a hand stretched forth to break his chains ? What intelligence so cheering to the sick, as that the physician has a remedy for the disease ? And what tidings so delightful to the startled and trembling sinner, as that there is ONE who "*shall save his people from their sins.*"

THE
CHRISTIAN MESSENGER
AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VIII. DECEMBER, 1845. VOL. I.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. VIII.

AFTER reading the eighth and ninth chapters a second time, the conversation was resumed.

Olympas. Tell me, Susan, how many human beings were saved in the ark?

Susan. Only eight: these were Noah, Shem, Ham, and Japheth, and their four wives.

Olympas. Of the three sons of Noah who was the first born or eldest?

James. Shem, I presume, because he is always first named.

Olympas. Is that a scriptural rule, that that which is first named is first done, or the person first named is the first born, Eliza?

Eliza. No: for Moses and Aaron prove that the most important and reputable frequently take precedence. Aaron was certainly three years older than Moses; yet Moses is always named first, because most honourable; and so in this case Shem is most certainly younger than Japheth, and yet he is always first named. This is also true of Jacob and Esau.

Olympas. How do you prove, Reuben, that Shem was younger than Japheth?

Reuben. 1st. Because when Moses relates the families of these three, he begins with Japheth, chapter x., proceeds to Ham, and ends

with Shem. 2nd. Because he calls Japheth *the elder*, chapters x. xxi. He is said to be older than Shem. According to age it would read Japheth, Ham, and Shem. Often the last in birth is the first in rank: as Moses and Aaron, Jacob and Esau, Paul and Barnabas, Shem, Ham, and Japheth, &c.

Olympas. Is there any allusion to the salvation of Noah and his family in the New Covenant Scriptures, William?

William. Peter says baptism saves us as the ark in the deluge saved Noah.

Olympas. Perhaps you ought not to put the ark alone as the type, but the persons in the ark immersed in the deluge. The antitype, not of the ark, so much as of the persons immersed in it. Baptism doth also now save us who have thus entered into the New Covenant with Christ. Eight persons encased in a wooden chest, submerged in a world of waters, celestial and terrestrial, were indeed a good figure of those who enter into Christ and are immersed into his death. But does not Peter explain the salvation of which he speaks, Reuben?

Reuben. Yes, sir. "It is not," says he, "the putting off of the pollutions of the skin, or of legal defilement, but the answer of a good conscience towards God, through the resurrection of Christ."

Olympas. A good conscience is the effect, not the cause of the remission, and baptism is but the means of obtaining it; baptism saves no farther than it secures to us a good conscience. But without remission of sins, or a release from guilt, no person can have a good conscience; and therefore no one is saved from the condemning power of sin, but through faith and obedience according to the stipulations of the New Institution. But, Thomas, in what sense, think you, does baptism save us?

Thomas. It appears to me that if baptism in any sense save us, in that sense the unbaptized cannot be saved. But I do not fully comprehend in what sense it is that baptism saves us; I only believe that it saves in some sense, else Peter would not have said so.

Olympas. Salvation is a good deal like a cure. Of the diseased some are said to be healed and cured that are only partially so. But none are perfectly cured who are not restored to sound and vigorous health. The saved and the cured are not those who are merely getting better, or those who may hereafter be restored to good health, but those who are now healed, actually restored to perfect soundness. This perfect soundness, in our moral nature, requires a good conscience—an assurance of pardon founded upon the testimony of God—and a perfect reconciliation of heart to God. Now as this state of feeling and spiritual health presupposes a complete practical knowledge of the death, burial, and resurrection of Messiah; and as none can possibly have that deep practical knowledge of the death, burial, and resurrection of Christ but the baptized; so none but they are now wholly saved from sin, and intelligently and cordially reconciled to God.

Thomas. But are there not many baptized who have not this perfect and complete-knowledge of the death, burial, and resurrection of Christ, and can they be said to be saved in the sense of the Apostle Peter?

Olympas. No more than the unbaptized. He that is baptized without previous faith in Christ, repentance towards God, and intelligence as respects his death, burial, and resurrection, cannot have that spiritual and moral health which constitutes the cure called by Peter *salvation*. But we are getting too much into the antitype of the salvation of Noah by water. Let us look again at father Noah when the ark was uncovered.

Thomas. It looked, indeed, very like the opening of a grave. There was no opening of the door, but an uncovering of the roof. Noah and his household seemed to arise from the dead, as those who had been long interred. There was a figurative burial and resurrection in this salvation of Noah.

Olympas. And in another point of view might he not be regarded as one born again?

Thomas. So it would appear to me; for he entered the world again—a new world too—the old having been destroyed.

Olympas. And what, Edward, is the first recorded act of the regenerated Noah?

Edward. “*He builded an altar unto the Lord.*”

Olympas. Remember, my good children, that the first building on the new-born earth, after its immersion, was an *altar*—an altar *for the Lord*—and that *altars* are reared *for* Jehovah alone. Let us, then, attend carefully to this circumstance. Tell me, Edward, was this the first altar that was ever built?

Edward. It is the first recorded, but not the first that was built. Cain and Abel, after the example of Adam their father, offered sacrifice; and without an altar nothing can be *offered* to God. Altars and sacrifices are, then, as old as the fall of man. Both worlds began with altars, victims, and priests.

Olympas. Reuben, you are fond of tracing the etymology of words, whence comes the word *altar*?

Reuben. From *altus*, high. Hence the veneration for high places for worship—the peaks of mountains, rocks, and hills. Thus Jacob reared a stone pillar, and Gideon offered a sacrifice upon a table rock.

Olympas. But *altus* is Latin. Altars are older than the Romans. Whence got the Romans the idea?

Reuben. From the Greeks. Their *bomos* signifying *basis*; an elevated basis by which to ascend, was the place of their *thusiasterion*, or altar; which term indicated slaying, or offering sacrifice.

Olympas. And all these from the Hebrew word *mizbeach*, from *zabach*, to slay; *the place for slain sacrifices*, on which they were presented to God. Learn, then, from all this, that *all true religion is founded on sacrifice*. The first thing in Adam's family was the altar. It was also the first thing in Noah's, Abraham's, Jacob's, &c. Where, Thomas, did altars usually stand?

Thomas. Always about the entrance of temples and places of worship. The Jews placed theirs in the outer court, near the entrance; from whom other nations derived the custom.

Olympas. Eliza, did you ever read of an altar in heaven?

Eliza. Yes; I read of a golden altar which stands before God in heaven, Rev. ix. 13.

Olympas. Relate to us all that you know about this altar in heaven.

Eliza. It stands immediately before the throne of God. It has fire upon it, and a cloud of incense towers above it, an angel ministers at it, and the prayers and thanksgivings of the saints are offered on it in a way acceptable to the Lord. Rev. vi. viii. and ix.

Olympas. An altar, then, is essential to acceptable worship in all places and at all times. It was so in the family of Adam; it was so in the family of Noah; it was so in all the families of the Patriarchs and Jews; it is so in heaven. And need I add that it is so in the Christian church. "We," the followers of Christ, "have an altar, at which they have no right to eat who serve in the tabernacle." Jesus Christ is our altar, sacrifice, sin-offering, passover, circumcision, prophet, priest, and king. What, Eliza, were the offerings of Noah?

Eliza. "He took of every clean beast and every clean fowl, and offered burnt offerings on the altar."

Olympas. Enumerate the clean beasts and the clean fowls.

Eliza. The lamb, the kid, the calf; or the sheep, the goat, the bullock, among beasts; the turtle dove and the pigeon, among birds, were only those used in sacrifice. Noah took of them all, and made a rich burnt offering to the Lord.

Olympas. Edward, can you explain the meaning of a *burnt offering*? What saith the law?

Edward. It was wholly consumed by fire. The offerer and the priest shared in other things, but not in this; it was wholly devoted to the Lord.

Olympas. Were the victims put on alive, or after they had been slain?

Edward. Not until their blood was spilt upon the ground.

Olympas. How, James, did the Lord regard this offering of Noah?

James. I do not know.

Olympas. Read again the 21st verse, James.

James. "And the Lord smelled a sweet savour; and the Lord said in his heart I will not again curse the ground any more for man's sake, though the imagination of man's heart be evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Olympas. Observe then, James, that "*the Lord smelled a sweet savour*" while the burnt offering was consuming on Noah's altar. This phrase means, *the Lord was delighted with this burnt offering*. What, Thomas, do you infer from this?

Thomas. I infer, first, that God had commanded such altars to be built, and such offerings to be made, else he could not have been pleased with it; for he has always rejected the inventions and traditions of men in his worship.

Olympas. And what do you infer, Reuben?

Reuben. I infer that this offering was a type of Christ's offering himself a sacrifice to God, because Paul seems to quote these words. Eph. v. 2.

Olympas. Read the passage Reuben.

Reuben. "Christ has loved us, and given himself for us, an offering and a sacrifice to God—for a *sweet smelling savour*."

Olympas. Yes, and let me tell you, Reuben, Paul quotes from the Septuagint Greek the very words found in this passage. These significant words are, *osmen euodias*—"a sweet smelling savour." Let us, then, sum up the whole:—

1. The first *building* reared on the new earth was an *altar*.
2. The first *blood* that was shed was *sacrificial*.
3. The first *smoke* that ascended from the turf was that of a *burnt offering*.
4. It was offered *to* the Lord, and accepted by him.
5. It superinduced new promises, and secured a new covenant with man.

6. It was certainly a type of Christ's sacrifice for sin, which also was offered to God, and was perfectly acceptable to him, and secured to us a new and better covenant, established on better promises than any before vouchsafed to man. From all of which considerations, and others which may afterwards appear, we learn that, without sacrifice—without bloody sin offerings, there is no access to God by sinful man, nor any communication from God to him. All religion is, therefore, founded on *justice*; for Paul says, God set forth his Son, a mercy seat, or propitiatory through faith in his blood, to exhibit his justice or moral righteousness in forgiving sin. Learn, then this great lesson, that sinful man can approach God in religion only by sacrifice *express* or *implied*. No man can approach God but through the slain Lamb of God, who taketh away the sin of the world. Do you, William, remember any passage in the visions of heavenly things that corroborates this view?

William. In the Apocalypse, chapter v., we read of a Lamb that stood between the throne and the four living creatures, as if it had been slain. To this SLAIN LIVING LAMB the mysterious four and the twenty-four celestial senators fall prostrate, shouting, "Worthy art thou; for thou wast slain, and hast redeemed us to God by thy blood." To these were added myriads of myriads, and thousands of thousands, in chorus repeating, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing."

Olympas. He is, then, a most worshipful personage! Is he not, William?

William. Yes, for the universe in acclamation shout, "To Him who sits upon the throne and to the Lamb be blessing, and honour, and glory, and strength for ever and ever!"

Olympas. He is the Alpha and the Omega, then; he is the Lamb slain from the foundation of the world in promise and in type, and he is the slain Lamb in heaven worshipped for ever and ever. Do you not love such a Saviour as this, my dear children? One who is the ALPHA and the OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST—one whom all in heaven worship in equal strains with the Father that sent him. "To Him that sits upon the throne, even to the Lamb, be ALL glory," &c. He is the brightness of his Father's glory and the express image of his person. He upholds all things by the word of his power; he made expiation for our sins; he is the Son of God, the Son of Man, Emanuel, Messiah the Lord, our Saviour!

Mrs. Olympas. Some of the family asked me the other day touching that *fourth person* seen walking in the fiery furnace, into which were cast Shadrach, Meshach, and Abednego, by order of the Chaldean chief. The Pagan king is represented as saying, "I see one like the *Son of God* walking with them in the midst of the fire." "How," said they, "did the wicked king know the *Son of God* in those days."

Olympas. Had our translators been a little better accomplished for the task given them by king James, the question would not have been asked. It reads exactly as follows:—"A Son of the gods"—a superhuman or angelic being. *Bar Elohim*, without an article, in the Chaldee, as in the Septuagint, *Huios Theou*, can indicate no more than what the Pagan centurion exclaimed, "Truly this was an extraordinary person—a son of a god."

We have not yet finished the egress of Noah, nor the incidents of that memorable era. There is the covenant with Noah, and certain family incidents, worthy of your attention. O tell me, Susan, are the names of Noah's wife and daughters-in-law given by Moses?

Susan. I asked mother the other day, and she could not tell me the name of Mrs. Noah. Do you know, father?

Olympas. Her name was *Naamah*, the daughter of Enoch, who had been translated.

Thomas. Where shall we find that information?

Olympas. In the book of Jasher.

Thomas. I thought that book was lost.

Olympas. It was; but it is said to be found, and here is a copy of it recently translated. I will read the passage:—"And Noah went and took a wife, and he choose Naamah the daughter of Enoch, and she was five hundred and eighty years old. And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth. And Noah was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the ways of the Lord, in all that Methuselah and Noah their father taught them." Concerning the pretensions of this work, we may say something again. It is at best only of traditionary authority, and is not entitled to our homage only so far as it corresponds with one who certainly spake as moved by the Holy Spirit. A. C.

THE MORAL MAN.

WE have often said that morality is good in its place. What, then, is the place which morality should occupy?

The Scriptures teach us, that "without faith it is impossible to please God." This being granted, it follows, that what men denominate morality, cannot please God, unless it be a fruit of faith. It must be a service done, on the part of the person rendering the service, in subordination to the divine will, in order to please God. Any thing, therefore, that can be performed by the creature, that is not a fruit of

faith, and is not performed as an act of obedience to the divine will and to please God, though on earth it may be called morality and may win the admiration and praise of thousands, yet in the day of final accounts will be of no avail in the great work of salvation. God will not receive it, or be pleased with it, because it was not rendered to him, on the altar of faith, through Jesus Christ the Lord.

We are sometimes asked by moralists, "Which is preferable, morality without piety, or piety without morality?" Perhaps this question might be answered by replying, that in regard to our eternal state, neither of these is of any value without the other. Morality without piety is like a body without a soul—a shell without a kernel; whilst genuine piety without morality cannot exist, because that degree of faith, and hope, and love, which would render an individual pious, would, other things being equal, also render him moral. We conclude, therefore, that piety without morality, and morality without piety, are, if they be not both rank counterfeits, perfectly worthless as it relates to the salvation of the soul.

Where do the Scriptures say, "He that is merely moral shall be saved?" "Fear God and keep his commandments;" "Deal justly, love mercy, and walk humbly with God;" "Deny all ungodliness, and worldly lust, and live soberly, righteously, and godly in this present world," are divine commandments, and comprise the whole duty of man: but these commandments unite morality and godliness, or piety. What, therefore, God has joined together, let not man put asunder. How would you like a body without a head, fingers without a hand, branches without a stock, or a stream without a fountain?

A. R.

SHORT DISCOURSES.—No. VIII.

"Wo to them that are at ease in Zion." Amos vi. 1.

SOME men are at ease in their sins, though heinous and aggravated, through their consciences being seared and insensible; some are at ease in their indifference to religion, through the absorbing power of worldliness, or through the fascinating pleasures of life; some are at ease through carnal presumption, resting on the exercise of the final mercy of God; some are at ease by the delusion of self-righteousness, depending for acceptance and salvation through the deeds of the law; but to none of these classes does our text refer. It distinctly points to the professors of religion—the visible servants of God—the members of his church. "Wo to them that are at ease," not in the world, but "in Zion"—in the church. Let us define the characteristics, ascertain the causes, and show the evil of this state of mind. Let us,

I.—DEFINE THE CHARACTERISTICS.

In this definition we shall more especially accompany the description, by showing the evidences of this state of heart and mind. In the church it is delightful to observe the spiritually minded, the active, the liberal, the zealous followers of Christ. Now those at ease in Zion form the contrast of each of these classes. The apathy supposed in the text is,

1. *Opposed to spiritual mindedness.* The mind is greatly under the power of the carnal principle; secular and earthly things have the ascendancy; communion with God is rare and feeble; devotion at a low ebb; the thoughts, desires, feelings, &c., are of the earth, earthy; the rays of celestial light are but dim in the chamber of the understanding; and the fire of hallowed emotion is almost extinguished on the altar of the heart.

2. *It is opposed to holy activity.* Activity is one of the essential laws of the universe; it is especially so in relation to mind. The powers of the soul were destined for activity. Without this there can be neither health nor vigour. Activity is essential to the health of our own souls—essential to the discharge of the duties of the Christian life—essential to the prosperity of the church and kingdom of Christ in the world. Heaven is the scene of holy activity; hell is the theatre of wicked and malignant activity; and is the church of Christ the only sphere for unconcern and apathy? Is it not painfully evident that not more than one in twenty are actively employed in honouring the Redeemer, and seeking the extension of his cause?

3. *It is opposed to generous liberality.* We cannot expect persons to be generous and self-denying for that which has no hold upon the heart. Most people will support what they greatly esteem and love; but if the heart is not influenced, there will be no generous liberality. What is given to the cause of God will be doled out, on the principle of duty, or propriety, or respectability. Now, such a state of feeling will never provide the means of converting the world. How different this from the first Christian churches! See Acts ii. 44; iv. 3; 2 Cor. viii. 1. Men cannot be profuse in the family and in the world, in pleasure and luxuries, and calculating in the church, unless they are "at ease in Zion."

4. *It is opposed to fervid zeal.* The concerns of personal religion are so great and lofty that they demand the most intent devotedness of our powers to God. "Fervent in spirit." But besides these, there are the great interests of the cause of Jesus, none of which can be effectually promoted, without fervid Christian zeal. All that is great, and glowing, and good in the visible kingdom of Christ, has been produced by the zeal of its loyal subjects, followed by the blessing of God. It was zeal that made our professors and martyrs; zeal that sustained the reformers and puritans; zeal that gives men the missionary spirit, and supports them in their spheres of self-denial and suffering. We cannot dispense with this spirit, unless Satan is to overcome, and the world have the ascendancy. How criminal, then, is the apathy of that spirit of slumber which rests on many of the professors of religion.

II.—ASCERTAIN THE CAUSE OF THIS EVIL.

It may arise from,

1. *Mistakes as to the true nature of religion.* Religion is not only enjoyment and privilege, but duty, labour, and activity. Religion makes a man better and happier; but it also makes him the servant of the Saviour—a labourer in Christ's vineyard—and a soldier in Christ's army.

2. *From the feeble influence which the doctrine of the cross produced within us.* This doctrine is calculated to constrain the soul

to entire devotedness. "God forbid that I should glory save in the cross of Christ my Lord." "Yea, doubtless, I count all things but loss for the excellency of the knowledge," &c. "The love of Christ constraineth us," &c. Who does not admire these lines,

"Were the whole realm of nature mine,
This were a present far too small:
Love so amazing, so divine,
Demands my life, my soul, my all."

But do we seriously believe them? Do we feel them? If not, it is only sentiment—poetry. We do not cling to the cross—look up to the Sufferer—hear his dying groans—feel his love—or we could not be "at ease in Zion."

3. *Unnecessary intercourse with the men and things of the world.* The most devout and holy know how chilling this is; even with the utmost watchfulness it is so. But if this atmosphere is often breathed—if this society is preferred—if much of our leisure time is thus occupied—how can it be otherwise, than we should be "at ease in Zion."

4. *Forgetfulness of our responsibility.* "We must every one give an account of himself to God." We are stewards, and must render an account of our stewardship. We are accountable for our time, talents, influence, and property. We are accountable for all the good we possess ability to do in the church and in the world. The day of reckoning will come, and how desirable that we should be found faithful—that Christ may say, "Well done," &c.

III.—SHOW THE EVIL OF THIS STATE OF MIND.

1. *It is evil in itself.* Displeasing to God; grieves his Spirit; and perverts his mercies.

2. *It is evil in its influence.*

1. On the persons who are at ease. It renders the soul barren and robs it of peace.

2. It is evil to the church; takes away its beauty and vigour; renders its influence almost powerless; it throws it into the shade and rejoices its enemies.

3. Its influence is bad on the world. Men must see that it is not the religion of the New Testament, of Christ, and of the Apostles. It hinders the conversion of souls, and hardens sceptics.

LET those who are in danger of apathy give the above discourse two readings for their own benefit, and then a third for some lukewarm fellow-professor.

A. R.

GAMBLERS.

A MAN who had gone over a great part of the world returned at length home from his travels. His friends came and requested him to relate what he had seen. "Listen," said he. "Eleven hundred miles beyond the country of the Hourons, there are men whom I thought very strange, they frequently sat at table until late in the

night; there is no cloth laid; they do not wet their mouths; lightnings might flash around them; two armies might be engaged in battle; even the sky might threaten to crush them in its fall, they would remain unmoved on their seats, for they are deaf and dumb. Yet now and then there escapes from their lips a half-broken, unconnected, and unmeaning sound—and they horribly roll their eyes at the same time. I often stood looking at them with astonishment, for when such sittings take place, people frequently go to witness them. Believe me, brethren, I shall never forget the horrible contortions I there saw. Despair, fury, malicious joy, and anguish, were by turns visible in their countenances. Their rage, I assure you, appeared to me that of the furies—their gravity that of the judges of hell—and their anguish that of malefactors. “But what was their object?” asked his friends. “They attend perhaps to the welfare of the community?” Oh, no! “They are seeking the philosopher’s stone?” You are mistaken. “They wish to discover the quadrature of the circle?” No. “They do penance for old sins?” No. “Then they are mad, if they neither hear, nor speak, nor feel, nor see, what can they be doing?” **THEY ARE GAMBLING!!**

ORIGINAL COMMUNICATIONS, &c.

MOSES AND THE MAGICIANS OF EGYPT.

No. II.

LET the reader examine the third and fourth chapters of Exodus, and he will find under what august and solemn circumstances Moses received his commission and credentials. From the midst of the bush enveloped with living fire, yet not destroyed, the voice of the great I AM was heard in tones both of tenderness and sublimity. In the fourth chapter we learn distinctly with what design Moses received the power of multiplying signs and wonders: “That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” From the structure of the commission and all the contextual circumstances, it is sufficiently manifest that the power of miracle was given as the distinguishing glory of the true God, to assert and establish the sole divinity of Jehovah, to explode the principles of idolatry, and drive away with overwhelming blast the phantoms of heathen darkness. But this grand object could not have been realized if heathen idols or evil spirits enabled the magicians to transform rods into serpents, convert water into blood, and actually create frogs. But assuming for a time that the common theory is sound and true, let us proceed in a survey of the consequences which ensue, and if they be painful and irreconcilable, we must necessarily seek to give such an exposition as will illumine the character of God, and pour a flood of light among all the actors and spectators of the drama. According to the common theory the following serious results flow forth:—

I. The strongest power would not necessarily be the supreme power. Bring supernatural strife into a province so lofty and sacred, and the foundations of confidence are shaken, and the principles of moral judgment are confounded. The struggle for mastery may be one between subordinate powers, fighting on the debatable ground betwixt contiguous territories. There may be no acknowledged supreme ruler, or he may be utterly careless as to the issue of the war.

II. It would be incongruous with the wisdom of the Godhead. Let the reader bear in mind that according to the sacred history, the period under consideration was the first in which, after a midnight of idolatry and spiritual gloom, God manifested himself in a public, sensible, and supernatural manner. The character of God and the moral destiny of man were involved in such manifestation. Who can imagine that in such a momentous era, a God of perfect wisdom would do or suffer aught to rivet delusion or awake suspicion in his advancing empire. Even the transient success of the magicians, would have been as awfully disastrous, as if Baal had answered by fire in the days of Elijah.

III. The works of the magicians would be unaccountable. We do not find in their proceedings any august ceremonial, any performance of religious rites, any solemn appeal to the divinities of Egypt. Yet all these things would seem to be demanded according to the common theory. But more emphatically still, we do not find in their works any opposition in the proper sense of the word. There is actually nothing to mark broadly a collision between hostile powers. Had it been the design of the magicians to assert the divinity of Egyptian gods in opposition to Jehovah, their works would have been in harmony with their purpose. They would never have sought to increase the quantity of blood which was diffusing putrifying stench through the land, or to multiply the insects and vermin which were spreading corruption in every dwelling. On the contrary it would have been their grand object to counteract and banish that supernatural and penal visitation which was convulsing and desolating the kingdom. They would certainly have striven in the strength of their gods, to ward off the dreadful strokes of the God of Israel, and cure or alleviate the pain and consternation, the anguish and dismay, running through all classes from the monarch to the slave. It appears then, that the common theory does not explain their works, for if real, they were only adding to the magnitude of that evil which was darkening over their land, and edging the keenness of that tempest which in tremendous force was piercing the refuges of guilt and infatuation.

IV. The final failure of the magicians would be equally strange. If they could transform rods into serpents and water into blood, and likewise bring forth frogs—why not bring forth lice? It is commonly stated that at this stage, God restrained the power of the devil and banished his energy from the field of operation. But this is only a bungling statement, for it is not in evidence that the power of the devil had ever been displayed on the scene, and no being can conceive why it should have been permitted at all, or if permitted, so soon restrained and overruled.

V. *The position of the monarch would not be explained.* Pharaoh was an imperious and haughty man, fully disposed to exhibit the insolence of triumphant scorn, and overbearing disdain, if any opportunity arose. Had the miracles of the magicians been realities, and performed in the names of their gods, he who at first arrogantly exclaimed, "Who is the Lord that I should let Israel go?" would have confidently made his appeal to the early success of his wise men. He would have declared that the Egyptian gods had signified their approbation of his conduct. Yet an appeal of this kind we never hear.

VI. *The tranquillity of Moses would be unnatural.* When Moses first received his commission he urged many pleas that he might escape from the great enterprize. He considered himself not sufficiently worthy, or eloquent, or courageous, for such an heroic undertaking. He shrunk before the consequences which might arise out of such a mission. Yet strange to say, when he appeared on the scene, and beheld works like his own in outward semblance, he always appeared undisturbed and unshaken. This tranquillity cannot receive its explanation from the common theory.

VII. *The confidence of Israel would not be justified.* When the fainting Israelites heard the testimony of God through Moses, and beheld his striking credentials, they believed, they bowed their heads and worshipped in reverential joy. Yet afterwards when works and signs similar in appearance were displayed by their oppressors, there was no diminution of their faith, no destruction of their confidence in the ambassadors of their father's God. This collectedness of mind cannot be explained by the prevalent theory.

Having in the previous array adduced the consequences of the common theory, we now proceed to give such an exposition as will, without any violence, bring all into conciliation. 1st. Pharaoh was a dark incorrigible tyrant, at the head of the empire most renowned in that age of the world. His politic sagacity was large enough to discern the necessity of retaining the people of Israel in bondage, to further by their perpetual toil the purposes of his selfish interest, and the projects of his guilty ambition. He likewise discovered the policy of checking their excessive population by infanticide and dreadful labour, nor did his moral sense interfere with the resolute execution of his dark policy and wicked purposes. 2nd. The practice of magic by enchantments or secret arts was very prevalent in Egypt, and the proficients in such art were venerated or feared by the people, and distinguished by prominent regard in the councils of each monarch and among all the dignitaries of the kingdom. On this stage of tyranny and sorcery appeared Moses, claiming the emancipation of an enslaved nation, and appealing to his works as evidence of his mission. In such a crisis the monarch would doubtless be the subject of agonizing and conflicting emotions. Scorn for the proposer of such a wild scheme would be the first feeling, succeeded by fear and hatred when credentials were displayed. But, finally, suspicion and doubt would preponderate. As it was the very seat and nursery of magic and secret arts, the monarch would naturally conclude, that the works of Moses and Aaron only manifested that acquaintance with hidden

energies, and that mastery over second causes, which distinguished his own wise men. The purpose then for which Pharaoh summoned his magicians was not to appeal to Egyptian gods in opposition to the God of Israel, but simply to ascertain whether the works of Moses were a demonstration of superhuman agency, or within the range of human power and skill. So long therefore as his wise men could imitate the works of Moses, he would conclude that there was no interposition of God, but that two designing impostors of great skill and knowledge, had conspired to rob the lustre of his empire, by leading away Israel and founding a rival dominion. This accounts for the fact that Pharaoh never appealed in triumph to the gods of Egypt as miracle workers. They had not been invoked, and the object of the monarch was widely different from the one commonly supposed. This likewise accounts for the works of the magicians in seeking to imitate rather than counteract and overrule. All their proceedings are in harmony. For no sooner does Moses perform a work, the complication and minuteness of which rendered imitation impossible, then the foiled magicians exclaim, "This is the finger of God," or, "This is the finger of a god." Unwilling to acknowledge any *human power* superior to their own, they confess the presence of a god. It was as if they had said, "In the former trials of skill and energy, the power of these strangers might be human like our own, but now we are constrained to admit that a divinity is revealed upon the scene." This likewise accounts for the undisturbed tranquillity of Moses. Trained in the court of Egypt, "learned in all the wisdom of the Egyptians, and mighty in word and deed," he perfectly knew the secrets and the extent of their legerdemain, and thoroughly apprehended the purpose for which it was put in requisition, and the stage where it would fail. This likewise explains the growing faith and sustained confidence of Israel; for if the legerdemain of Egypt's wise men produced any suspicion or terror in their minds, it could be easily dissipated by the explanation and assurance of their own distinguished advocate.

Trusting that we have thus far carried the reader along with us, we shall return again to the question in a concluding article.

THE INDWELLING OF THE HOLY SPIRIT.

IN preparing an article on this momentous subject, we feel that we are treading upon holy ground. The loftiness and unspeakable importance of the theme calls for a serious collected frame, and reverence of moral feeling. In such a spirit would we approach the great question, Will God in very deed dwell with man when the heaven of heavens cannot contain him? With what sacred transport should we receive the inspiring reply, Yes; the High and Lofty One who inhabiteth eternity, and enjoys the praises thereof, has made provision by which he can descend and dwell in the contrite heart, reviving the spirit of the humble, and by which we can ascend to his eternal throne, to realize among kindred sons of light, the assurance of our relation and the blessings of his love.

In the examination of the subject we shall pursue the following arrangement:—

I. *The necessity for the indwelling of the Holy Spirit.* The Divine Record speaks of the natural state of man as a being "alienated from the life of God;" thereby implying that there has been a union between man and God which does not now exist. The same Word also declares, that man in his rebellious state enjoys not the Spirit of God, but that "the Prince of the power of the air is the spirit that works in the children of disobedience." Satan and God cannot dwell in the same heart; no more than light and darkness in one place. When sin entered into the world, and erected its throne in the temple of man's heart, and man submitted to be the minister of its will—he then died unto God, but became alive unto sin: he ceased living unto God and therefore ceased to enjoy the life of God. That spiritual connexion which had till then existed was cut off, and man fell from his high, glorious, and spiritual union with God, into the inferior condition of a creature, an alien, an enemy. Man lost more than natural life by sin; he lost the life of God, compared with which the longest natural life is but a mere miserable existence. "Cut off," "dead," "driven out" from the presence of Him in whose presence alone there is life, are words that but feebly express the terrible loss we have sustained by sin.

He who came to restore to us our lost glory, said, "I am come that you might have life, and that more abundantly;" "I give my body for the life of the world;" "I am the resurrection and the life." That we might again live unto God, and enjoy the life of God, was the great purpose of his mission to our world. The Father has constituted the Son the medium through which this life is imparted to us again; as it is written, "The first man Adam was made a living soul; the last Adam a life-giving Spirit." 1 Cor. xv. As the first Adam was the constituted means through which natural life is received, so the last Adam, the Lord Jesus Christ, is the constituted means of imparting spiritual life—and as life and spirit are inseparable ideas, because "it is the Spirit that quickeneth," (John vi.) the necessity for its indwelling in order to the life of God, is clearly manifest.

II. *The consolatory fact that the Spirit may be received.* It is a delightful truth that all things necessary for our complete salvation from the guilt, power, and consequences of sin, have been richly provided by the work of Christ, and may be enjoyed by every contrite believer who seeks the blessing in the divinely appointed way. "If any man thirst," cried the blessed Redeemer, "let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believed on him should receive, for the Spirit was not yet given because that Jesus was not yet glorified.)" John vii. 37—39. Here we have the fact that the Holy Spirit was not then given; the reason why it was withheld; the certainty of its speedy communication; and the purpose for which it would be bestowed—all presented in one comprehensive view. When the hour of his enemies and the power of darkness was drawing very nigh, the Lord plainly declared to his disciples, that he must leave them and go to the Father; but lest they should be overwhelmed with grief, he promised, "another Comforter, who should abide with them for ever—the Spirit of Truth which shall dwell with you, and shall be in you."

(John xiv. 16). This Comforter is called the Holy Spirit, and Christ expressly promised that he would send him to them. After his resurrection, and just before his ascension, Jesus commanded his Apostles not to depart from Jerusalem, but to wait for the promise of the Father (Joel ii. 28), which, says he, ye have heard of me. This promise, which could not be fulfilled until Jesus was glorified, (John vii. 39), was realized by his waiting people on the auspicious day of Pentecost. It was at that time brightly manifested that the work of Christ was accepted by the Father; that Christ was throned and glorified in heaven; and that his disciples on earth were to participate in the triumph of their Royal Head, by the abiding presence and consolation of the Holy Spirit, and the enjoyment of all the rich blessings Christ died to procure, rose again to ratify, and was glorified to bestow and secure. This promise was not confined to the Apostles, (Acts ii. 28). "It is to you," said Peter, "and to your children, and to all who are afar off, even as many as the Lord our God shall call."

III. *The stipulated manner in which it is communicated.* God has stated means through which he bestows every blessing. The manner in which the Spirit was first given by a marvellous outpouring called "the baptism of the Holy Spirit." By it, the prepared body, "the church," was inspired with spiritual power, receiving in largeness an infusion of life and energy. In the first creation God moulded and fashioned the body before he breathed into it the life-giving breath—so in the new creation, in Christ Jesus; the body of Christ, which is his church, was moulded and prepared before it received the infusion of the spirit of life. The bewildering influence of the dogmas that are prevalent on this subject, is deplorably manifest. But we thank God that our attention has been directed to His word, the supreme rule and unerring guide of principle and conduct. In that blessed Book all is portrayed with that simplicity and clearness necessary for us, and worthy of our God. The Holy Spirit was given at first in a miraculous and extraordinary manner, and accomplished all the great purposes for which it was promised and bestowed. Did the Apostles ever promise that men should receive a baptism like the Pentecostian, by looking for it or praying for it? Never once! And yet, strange to relate, thousands of prayers are daily arising up to God, beseeching him to pour down a Pentecostian shower of his Holy Spirit. What is this but unbelief in the testimony of the Redeemer, who has given us to understand that the Holy Spirit abides in the church for ever? God made Adam a perfect man at once, and breathed into his nostrils the breath of life; but all successive races must enter into the life of this world by human agency, through the laws of generation. So God once vivified the new creation by the miraculous bequest of his life-giving Spirit. But now, according to the constituted system, all who would enjoy spiritual life must be born into that kingdom and family where the Spirit has its habitation. How, then, did the Apostles teach that the Holy Spirit might be received? The answer is at hand, "Reform," said Peter, to the multitude of penitent believers, "and be baptized every one of you in the name of Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Spirit." Such is the divinely-appointed

channel of spiritual life. The Holy Spirit is received when an individual, awakened by the truth, is born into the kingdom of Jesus; for though the life of God is begun when the testimony of the Spirit is believed, yet the birth of water is essentially conjoined with the birth of the Spirit, as prerequisites to entering the kingdom of God. Whatever influence may be exerted on the mind by hearing and believing the truth, yet the subject of this changed mind must testify his faith and penitence by changing his condition. He must constitutionally enter the established kingdom before he can enjoy the indwelling witness of the Spirit of God, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts."

IV. *The design for which the Spirit is bestowed.* Let us here inquire, in the first place, what the Spirit does for the world. In promising the Spirit to his disciples, the Redeemer spake of some purposes it would accomplish for the world as well as for themselves. But whatever was done for the world was to be done through the agency of his own people; "For," said he, most solemnly, "the world cannot receive it, but you shall receive it; and when he is come he shall convince the world of sin." This has been verified. The truth of the claims of Jesus has been established. His power to save to the uttermost has been proved. The divine character and saving efficacy of his doctrine has been confirmed—all by the power of the Holy Spirit as it operated through the chosen Apostles of the Lamb; and so entirely is our own capacity of believing the Divine testimony the effect of the Spirit's work, "that no man could have called Jesus Lord, had it not been by the Holy Spirit." Not by a special supernatural operation on the heart of every one who confessed the Lord, but by the power which the Spirit furnished in the strength and completeness of the evidence. It is a foundation principle of our holy religion, that what is done by the Spirit of God, is done through the agency of his people. They must proclaim the truth in *word*, exhibit it in *institution*, and exemplify it in *conduct*, or the world cannot be awakened.

In the second place we inquire what the Spirit does for those who possess it. "There are diversity of manifestations, but the same Spirit." God imparted the power of working miracles and speaking in foreign languages, to some of the members of the body, on the first introduction of Christianity. But the possession of miraculous gifts is always distinguishable from the indwelling witness of the Holy Spirit. All the sons of God receive the Spirit of their Father, though few of them, comparatively, have received its supernatural power. When Peter promised the Pentecostians the gift of the Holy Spirit, it was a promise of a spirit which *ALL* might receive. But whether *any*, or what degree of miraculous power should be imparted, rested with the Great Head to determine. When Jesus promised the Spirit through the Apostles, it was as a *Comforter*, to abide with his reconciled people for ever. True, the Lord afterwards spake of some special purposes which the Spirit would accomplish in themselves—guiding into all truth by immediate inspiration—and by suggestion, bringing things formerly taught to their remembrance: but these purposes were of a secondary character. *Then, as*

now, the moral element was the main, substantial thing promised and enjoyed. The supernatural degree of power was only a temporary adjunct. The peculiar glory of the Spirit's work consisted in that inward witness and assurance which was to remain with the faithful for ever.

Let us now examine, with earnestness, in what manner the indwelling of the Spirit gives comfort and consolation to the believer. Three of the cardinal aspects in which the work of the Spirit is spread before the mind in the Epistles, are as follows:—1. A Seal; 2. A Witness; 3. An Earnest. According to this division we will pursue the subject.

1. *A seal.* "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. "In whom after that ye believed ye were sealed with that Holy Spirit of promise." Eph. i. 13. "God hath also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. i. 22. Seals are used both for security and also to distinguish the property of one person from that of another. Such are the purposes for which God has sealed us with his Spirit. He declares thereby that we have abandoned the god and the service of this world, and have become his peculiar and consecrated property: and he also secures to us all the blessings of his family.

2. *A witness.* "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans viii. 16. The believer has the twofold witness of his own spirit and of the Spirit of God. We are not acquainted with any passage which has been more generally misapprehended and perverted from its legitimate import. The Apostle is not teaching the doctrine of *one witness* but of *two witnesses*, whose joint concurrent testimony is richly harmonious, terminating in the same consoling and glorious conclusion. When we sometimes inquire of professors what evidence they can adduce in proof of their sonship, they will lay their hands upon their hearts, exclaiming, "It is here! we have it here!" but if we reply, that is only *one witness*, the witness of your own spirit; but where is the great concurring witness—the witness of the Spirit of God? They are either confounded, or return the same delusive answer. Had the Apostle designed to convey the idea commonly held, he would have said that the Spirit bears witness *in* our spirit. But it is, "*with* our spirit," palpably implying the conjoined agency of double testimony. When a man is made "free from sin" he must be conscious of a striking change in his position towards God—but besides the witness of his own spirit he can appeal to the witness of the Spirit of God. He stands upon higher ground than his own feelings, for he can shew that he is the righteous possessor of the Gospel inheritance, by his cheerful performance of all the conditions made binding in the Will. He can appropriate the promises to himself, not by the force of arbitrary imagination, but by the fact that he is doing reverence to the truth, and obeying the ordinances which, by statute law, are the channels of spiritual life. His conduct being in accordance with the requirements of the Spirit, he can thus appeal to the truth as well as to his

own feelings. His own renewed spirit, and the consoling Spirit of God, conspire both in giving and maintaining the same solemn and animating conclusion.

3. *An earnest.* "God hath given us the earnest of the Spirit in our hearts, which is the earnest of our inheritance." When a contract is made we sometimes give or take a deposit or earnest as a pledge that the contract shall be fulfilled or completed at the stipulated time. God has promised to give unto us eternal life—an eternal inheritance; and, as an earnest of that inheritance, he has given us his Holy Spirit, whereby we enjoy, in some measure, the life and joy which, at the redemption of the purchased possession, shall be ours in full fruition. So that whatever of spiritual life and felicity the child of God experiences now, is given as the pledge of future glory. And at the appointed time, our faithful God will lead us into the complete and endless enjoyment of all the great and precious promises which originated in his unspeakable love.

V. *The fruits produced where the Spirit is enjoyed.* Christ is the vine, and we are the branches. Through him we drink the living sap, which ministers life, fertility, and beauty. The kind of fruit produced by the Spirit of God and of Christ, is strikingly described in the following passages: "For the *fruit of the Spirit* is in all goodness, and righteousness, and truth; proving what is acceptable unto the Lord." Eph. v. 9—10. "But the *fruit of the Spirit* is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22. Such are the clusters of fruit which are to spring living from the soil of the new creation—fresh and beautiful with the dew of heaven. But let us now examine, in detail, a few of those leading virtues and graces which adorn and dignify the new creature:—

1. *Peace.* Which is the solemn tranquillity arising from justification by God, from the absolute certainty, that all past transgressions are blotted out, and the sentence of condemnation utterly taken away. Yea, nailed to the cross, and the charges of guilt, and ordinances of wrath, washed away by the blood of the Redeemer.

2. *Love.* Which is the expression of fervent gratitude to God for the peace we enjoy. "We love him because he first loved us;" and this love is of that deep, serene, and perfect kind, "which casteth out fear, because fear hath torment." "God is love;" and when his moral empire is re-established in our hearts, by necessity we love our Father, and all who bear his image and reflect his character.

3. *Joy.* The inward transport arising from peace and love. Fed by these cisterns from whence it springs, but growing brighter as it rushes onward. For it is with joy unspeakable and full of glory that we look for the incorruptible and undefiled inheritance reserved in heaven until the manifestation of our life. Joy has its source in the fountains of the past and the present, but it expands in volume and sparkles with increasing lustre, in anticipating the future.

4. *Righteousness.* Which takes for granted the existence and authority of moral legislation—the operation of glorious laws, and the impartial administration of a Supreme Lawgiver. God was so perfect

in righteousness, that though yearning over a fallen race, he could not forgive without such an atonement or propitiatory work as would maintain the majesty of law, and assert the rectitude of his government. Hence all who through the proclamation of his righteousness have apprehended his character, and returned to allegiance, study to be righteous or equitable in all their transactions.

5. *Goodness.* Which is righteousness tempered by love—equity sweetened by mercy—leading us in general benevolence of spirit to imitate our Father, “who causeth his sun to shine on the evil and the good, and sendeth rain on the just and the unjust.”

6. *Truth.* Which abhors falsehood in all its odious forms of word and deed; striving after the veracity of him who cannot lie, and will not deceive. Out of these spring all the subordinate graces of a meek and passive kind, which fit the Christian, not for the boisterous and stormy warfare of the earthly warrior, but for the unshrinking endurance of the martyr.

VI. *The consequences which result when the Spirit is grieved.* “Know ye not,” said the Apostle to the Corinthians, “that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” The same Apostle stated to the Hebrews, “For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing.” In accordance with these statements, the Lord himself declared, John xv. 6, “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” What emphasis of wo and horror must fall on those who grieve the Holy Spirit until it departs from them! What dreadful images are employed to paint their moral condition! A once beautiful branch severed from the vine—withered, lifeless, rotten, and gathered for the burning! A once stately temple, abandoned by the hallowing spirit—defiled and desolate—crushed down and dishonoured by rank weeds growing over the broken columns! A tract of earth once bathed in sunshine, and blessed with golden grain and refreshing herbs, now barren and blasted, and shorn of all grace and glory, frightful in the eyes of men, and near to the final curse of God! No wonder that such imagery should be employed to pourtray the state of those who forsake the Lord and his people; for that salvation which was procured by so great a price, which is confirmed by such great evidence, and confers such great blessings, cannot be forsaken without incurring a great and fearful penalty. Men and devils may league together, but they cannot frustrate the counsels, or disarm the terrors, of the living God! As certainly as he reigns in heaven will he render to the unbeliever an endless storm of fiery indignation, and to the apostate a heavier measure in the same duration. Let us, therefore, beware of grieving that Holy Spirit whereby we are sealed unto the day of redemption!

MORMON DISCUSSION.

Stalybridge, November 11th, 1845.

DEAR BROTHER GREENWELL.—You desire a short account of the discussion that happened here between J. D. Ross, Latter-day Saint, and brother Nathan Harrison. I will therefore attempt to state briefly the arguments used on both sides.

J. D. Ross arose.

He began by affirming the necessity of Apostolical succession, and supported it by referring to Rom. x. 15, "How shall they preach except they be sent?" and to 1 Cor. xii. 28, "God hath set some in the church—first, Apostles; secondarily, prophets; thirdly, teachers;" &c.: and also to Eph. iv. 11, "And he gave some, Apostles; and some, prophets; and some, evangelists;" &c.

From the first passage he argued the necessity of men being called and sent of God to preach the Gospel, otherwise they had no claims on our faith, and we are justified in rejecting their assumed authority.

From the second passage he argued that the church without Apostles would be incomplete, imperfect; that Christ's body must be perfect and entire—and without Apostles it would be destitute of one of its essential attributes, and most necessary organs. He said we acknowledged all the rest of these officers in the church, such as pastors, teachers, evangelists—why, therefore, exclude the first—the Apostles?

The third passage he urged as a further proof of the necessity of Apostles, and that they should still remain in the church as long as there existed ignorance, division, or any imperfection therein—for their part it was to remain in the church until all these things be healed—and unless the church is brought to unity and perfection, Apostles there must necessarily be.

The above passages he called his fortifications and chief support in maintaining his position.

N. HARRISON arose.

In his reply he observed, with respect to the first passage, that it had no reference to the question, but only proved that God qualified and sent special messengers at the setting up of his kingdom—by whom the Gospel had been proclaimed in every nation under heaven—and that when churches were planted and set in order, the doctrines of the Apostles were to be committed to "faithful men, who should be able to teach others also." Thus, when Paul finally left the Ephesians, he did not commit them to certain inspired successors, but "to the word of his grace, which was able to build them up and give them an inheritance amongst the sanctified."

With respect to the second passage, he agreed, that the Apostles were in the church, and necessary for its perfection—but not a succession of Apostles running through all succeeding ages—but the original *twelve*—they had never been excluded—they remained in the church still. So when a number of disciples meet together to teach one another with the New Testament in their hands, they have the

Apostles among them—for though absent personally they are spiritually present—and all things necessary for the perfection of the disciples are contained in the writings they have left. Again, if it was necessary to have Apostles personally present, that the body of Christ should appear entire and complete, it is necessary to have Christ personally present also, else the church is without a head—which showed the main argument of J. D. Ross's to be absurd.

On the third passage he observed, that it was true that *when* Christ ascended on high he gave supernatural gifts to men, to qualify them for the work of setting up and establishing his kingdom on earth; but those gifts were imparted for a special object and for a limited time: the object was for the building up the church so as to render it complete—and that completion is marked by the word "*until*." It is not said that these gifts were continued until the end of time, or until the coming of Christ, but until the church was built up into that union of faith and practice which should enable her thenceforth to maintain her ground against the assaults of Judaism, Paganism, and every other foe.

He then proceeded to lay down the marks of an Apostle, by which to try them that say they are Apostles, and so prove them impostors who possess not the same:—

First. An Apostle of Christ is one, who has seen the Lord and witnessed his resurrection, Acts i. 22; 1 Cor. ix. 1.

Second. He must have received his commission from him, John xx. 21; Acts xxvi. 17.

Third. He must possess credentials to prove that commission, supernatural gifts, Luke xxiv. 49; Acts ii. 3; 2 Cor. xii. 12.

Fourth. He must be able to communicate spiritual gifts to others by the laying on of his hands, Acts viii. 17; 2 Tim. i. 6.

If any one possessing not the above four marks professed to be an Apostle of Christ, he was an impostor. But if any one could show that he had these, it would then be at our peril if we neglected to hear him.

J. D. Ross arose.

He replied, unless it could be shown that the church had arrived at perfection and unity, Apostles there must be. The church had never arrived at that state, but we had rather come to the perfection of division. If we appealed to the Scriptures, what confidence could we have in them, seeing they had passed through such a long and polluted channel as the church of Rome? And if there was not an Apostle in the present day, we had not a living witness of the resurrection of Christ—we are thus left in the darkness of uncertainty to wander on in error. But he confessed that the church through her unfaithfulness, lost, or was deprived of her Apostles; so for many ages there was no church during the reign of Popery. But now, in these latter days, God has fulfilled his promise which he made by Isaiah, "I will restore thy counsellors as at the first, and thy judges as at the beginning." And the angel flying through the midst of heaven having the everlasting Gospel to preach to the world, was now fulfilled in the mission of Joseph Smith.

N. HARRISON arose.

He did not deny that there had been a great apostasy, and the general prevalence of injurious sectarianism. But where were we to look for the church of Christ during those dark ages? A church there always must have been, else the promise of Christ has failed, for he said Matt xvi. 18, "The gates of hades should not prevail against it:" that is, it should still continue to exist though earth and hell combined for its destruction. He therefore traced her flight into the wilderness—where, in the vallies of Piedmont and the Loire, she was nourished up and lived in peace, concealed from the face of the serpent. But all along till now who were they that professed to be successors of the Apostles? Was it not the Man of Sin, who came with all deceivableness of unrighteousness, signs and lying wonders? The church of Rome and the Mormons are the only two that have made any pretensions to Apostles, and both pretended to support their claims by miracles. Thus the features of both were the same, and both sprung from the same principle of deception. But he invited them to prove their claims—to show that they possessed these gifts; then it would be easy to produce conviction. Their apostles, Orson, Hyde, and Parley Pratt, had been in this neighbourhood, but he had never heard of any wonder done by their hands. It is true they talked of miracles, but unfortunately they always happened to have been done a long way off.

N. Harrison then laid down the following arguments showing that there could not be Apostles in the present day:—

First. Because there are none that possess the above four marks.

Second. Because they are unnecessary: the end for which they were appointed was fulfilled, and now no longer exists.

Third. Because a succession of Apostles is nowhere promised.

Fourth. Because Paul says, 1 Cor. iv. 9, they were the last Apostles—as it is read in the margin more correctly. Also, 1 Cor. xv. 8, he says, "last of all he was seen of me also." It is true he was seen of John in Patmos afterwards—but John *was* an Apostle. It does not appear that he has been seen by any other man since he was seen of Paul.

Fifth. The number appears to be limited to twelve; as when John saw the vision of New Jerusalem, he saw written on its foundation the names of *the* twelve Apostles of the Lamb—not twelve, or twelve hundred, but *THE* twelve.

J. D. ROSS arose.

He attempted to show that there were many more Apostles than the twelve. Paul and Barnabas were both called Apostles, Acts xiv. 14. For N. Harrison to argue miracles as a necessary qualification of an Apostle, he thought very unsatisfactory, for it was clear that bad men might possess that qualification. In proof of this he quoted the words of Christ, "Many shall say in that day, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works? Then shall he profess unto them, I never knew you," &c.

With regard to the promise of Christ that the gates of hell should not prevail against his church, he said, the meaning of that passage

was, The gates of hell should never inclose it; that is, believers should never be lost!

N. HARRISON arose.

He briefly reverted to some of the preceding arguments, and showed that an Apostle meant simply one sent. So we had the Apostle of God, Jesus Christ. John xvii. 4; Heb. iii. 1. The Apostles of Christ. Luke vi. 13. The Apostles of the churches, translated Messengers of the churches. 2 Cor. viii. 23. Therefore by referring to Acts xiii. 3, we should find that Paul and Barnabas were both for the time Apostles or Messengers of the church of Antioch. But though Paul was really an Apostle, it no more detracted from the propriety of the term, "the twelve," than the expression, "the twelve Patriarchs," or, "the twelve tribes of the children of Israel," when they were properly thirteen. Twelve was the original number of both, and the adding a supernumary, did not affect the original expression of twelve. Whoever had the power of working miracles had that power from God. If those miracles were of a benevolent nature, and the character of the person holy, we must be assured such a person had a divine message, and it became our duty to hear and obey his commands.

This address concluded with a caution to the people on the reception of new documents and miraculous claims, and the meeting was dissolved in an orderly manner.

R. A.

WE present our thanks to brother Harrison for the clear outline of the ground travelled over, and will gladly hear from him at any convenient time.

MODERN SPIRITUALITY.

THE correspondence which we introduce by the above heading, is on a Biblical question of great importance. It originated in a casual conversation between brother Wallis and Mr. Greer, while the former, accompanied by brother Frost, was journeying in Ireland. Mr. Greer is a man of good social position and established character, being a magistrate much respected in the district of his administration. On these accounts, subordinately, but chiefly because his communication is frank and manly, we will treat him with all due honour, striving to equal him in frankness and decision, and to surpass him in some other qualities of equal, or superior importance. The first letter which follows was written by our much esteemed brother Tener, acknowledging the communication of Mr. Greer, and intimating his design in sending it to the *Messenger*. With these preliminaries we now leave the correspondence to tell its own story.

Moree, Dungannon, October 18th, 1845.

MY DEAR SIR.—I am truly happy to find that the subject of our conversation asserts its importance to your reason in the degree necessary

to occasion the long and able letter with which you have favoured me. Expecting to have seen you to-day, in Corkstown, I did not acknowledge the receipt of your favour by return of post. I intended, had I met you to-day, to ask your permission to forward your communication to my English friends, your late fellow-travellers, but on reviewing some parts of it I find you have anticipated my request, and indirectly acceded to it. I intended also to offer to procure a work for you on the subject of the Christian institution; but I shall at once send for it, and in a few days you may expect it. For I feel confident, from the tone both of your writing and conversation, that you will examine this matter from the beginning to the end. And I may remark, it is the conviction arising in part from the course of argumentation pursued in your letter, that such a regular and systematic consideration of the Christian kingdom, in the aggregate of its parts, is the only method whereby we may approach the immediate subject under discussion. For the present, therefore, I will be content to await the general issue—feeling that in all things special matters should be dealt with by careful attention to the main tendency and determination of the body of evidence.

Our English friends conduct a monthly periodical; your letter and their reply may afford much interest to many readers, particularly in Scotland. After reading the book I am about to send you, should you still adhere to your present views on the subject of baptism, I hope to be able to show to your satisfaction that, on the principles of sound criticism (that is common sense), your arguments in support of the views you have adopted are not scriptural (do not be offended at this expression); I mean to say, that you give a force to texts, which I would give only to contexts; and, by so doing, you make the Apostles and evangelists say what they never intended. But on the whole, and in conclusion, I must thank you for the statement and defence of your views, and assure you that I have not seen anything for a long while in advocacy of those views so forcible, so intelligible, and so straight forward.

Yours respectfully,

J. W. K. TENER.

Tullylagon, Dungannon, October 14th, 1845.

MY DEAR SIR.—From our short conversation a few days ago, I find that you hold the same views with regard to water baptism as your English friends; on this point, therefore, we are at issue: for while you believe that water baptism is essential and an ordinance of Christ, I consider it non-essential and an ordinance of man; man's natural propensity being to exalt his own inventions, and intermix them in the service of God.

That God did prescribe to his chosen people, the Jews, many ceremonies and observances as types and shadows of the substance which in due time was to be revealed (these consisted for the most part in washings, outward purifications, and cleansings, which were to continue until the time of Christ, when a more spiritual worship was to be introduced), is shown by the Scriptures; and as we now

live under this Gospel dispensation, which the Patriarchs and Prophets of the Old Testament foretold should supersede the old law, it is but right that the type should give place to the antitype also. (1.)

I shall, however, at once proceed to enforce my own view of the subject by Scripture proofs, at the same time holding myself open to conviction in case you or your friends should be able to overturn these proofs by others of greater force, produced from the like source.

There is "One Lord, one faith, one baptism," Ephesians iv. 6, which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ;" 1 Peter iii. 21. That this "one baptism," which is the baptism of Christ, is not a washing with water, appears from the testimony of John, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Mat. iii. 11. Thus John mentions two different baptisms, the one with water, and the other with the Spirit; he was the minister of the one, Christ of the other. Again, "But wait for the promise of the Father which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Acts i. 15. That John's baptism was a type of the more spiritual baptism of Christ, appears from the declaration of Peter, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." xi. 16. The Apostle makes this remark on the occasion of the Holy Ghost falling upon the men from Cæsarea, whence he infers that they were then baptized with the baptism of the Spirit. "And as I began to speak the Holy Ghost fell upon them, as on us at the beginning." Acts xi. 15. We may, therefore, conclude that the baptism of the Spirit, which is that of Christ, is, and may be, without that of water, as appears from the text I have just quoted, when Peter testifies to those men that were baptized with the Spirit, though they were not baptized with water. (2.) That John's baptism ceased, I think is clear, from his own expression: "He (Christ) must increase, but I (John) must decrease." John iii. 30. From whence it clearly follows that the increasing of Christ's baptism is the decreasing of John's baptism.

If water baptism was designed to continue as a perpetual ordinance of Christ's church, he would either have practised it himself, or commanded his Apostles to do so; and that he did not practise it the Scriptures plainly declares: "Though Jesus himself baptized *not*, but his disciples." John iv. 2. As to what is alleged, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost;" is it to be understood that water baptism was here intended? To make water baptism a necessary institution of the Christian religion, which is pure and spiritual, and not carnal and ceremonial, is to derogate from the new covenant dispensation, and to set up the legal rights and ceremonies, of which this of baptism, or washing with water, was one; for the Apostle, when speaking of it, says that it stood "Only in meats and drinks, and

divers washings, and carnal ordinances imposed on them until the time of reformation." Heb. ix. 10. (3.)

The worship of the Jews was outward and carnal, limited to set times, places, and persons, according to set prescribed forms and observances. But the worship of the New Covenant is neither limited to time, place, nor persons, but is performed in spirit and in truth. So likewise the baptism among the Jews under the law was an outward washing, with outward water only, to typify an inward purification of the soul, but which did not necessarily follow upon these that were thus baptized. But the baptism of Christ, under the Gospel, is the baptism of the Spirit and of fire; not the "putting away the filth of the flesh, but the answer of a good conscience toward God." (4.) If water baptism had been an ordinance of the Gospel, then the Apostle Paul would have been sent to administer it; but he declares positively, "For Christ sent me not to baptize, but to preach the Gospel." 1 Cor. i. 17. That he exceeded his commission, in one or two instances, appears from the same chapter, when he rebukes the Corinthians for the mistaken views they entertained of baptism, by their dissensions one with another, and assuming the name of the persons by whom they were baptized, one saying, "I am of Paul," and another, "I am of Apollos," &c. "I thank God," says Paul, "that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other." 1 Cor. i. 14—16. Paul's commission was as large as any of the other Apostles, and consequently, he being in a special manner the Apostle of Christ to the Gentiles, if water baptism is to be considered the badge of Christianity, he had more occasion than any of the others to baptize with water, in order that he might mark the Gentiles converted by him with that Christian sign. But the fact is otherwise; as it appears from his Epistles, that in his ministry he laboured to wean them from the former ceremonies and observances of the Jews (though in doing so he was sometimes undeservedly censured by his brother Apostles, who were unwilling to lay aside those ceremonies), therefore his commission, though as full as to the preaching of the Gospel of the New Covenant dispensation as that of the other Apostles, it did not require of him that he should lead these converts into those Jewish observances and baptisms; although, at that time indulged in, and administered by, the others to their Jewish proselytes, for which cause "he thanked God that he had baptized so few;" intimating that what he did therein, he did not by virtue of his Apostolic commission, but rather in condescension to their weakness, even as at another time he circumcised Timothy. Acts xvi. 3. (5.)

Christ having submitted to water baptism does not strengthen the question; so was he also circumcised. It will not follow from thence that circumcision is to be continued; for one of the objects of Christ's mission was to fulfil all righteousness, not only to sanction the ministry of John, but the law also; therefore did he observe the Jewish feasts and rites, and kept the passover. We must not thence infer that Christians ought to do so now, and therefore Christ gives

John his reason for being baptized: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Mat. iii. 15. Thereby intimating that he did not intend to perpetuate it as an ordinance to his disciples. (6.) If it be alleged that it was the constant practice of the Apostles of the primitive church to administer water baptism to such as they converted to the Christian faith—to prove this to be a fallacy we need only instance the example of Paul, as before stated, and it would be absurd to suppose that he converted only those few, even of the church of Corinth, whom he said he baptized; nor would it be less absurd to think that it was a constant Apostolic practice, seeing, that while he who was not inferior to the chiefest of the Apostles, and who declares himself that "he laboured more abundantly than them all," rejoiced so little in it as to deprecate the practice. We find in more than one instance, that the Apostles, being educated as Jews, had a strong propensity to adhere to the Jewish religion, so much so, that they were influenced thereby even after Christ's resurrection and the pouring forth of the Spirit, as they could not receive nor admit of the teaching of the Gentiles, though Christ in his commission to them, commanded them to preach to them. Peter himself scruples it, until by a vision he was constrained to do so; and for doing which, he was censured by his brethren (see Acts xi. 2—3), until afterwards their eyes were opened, and they saw clearer. The Scriptures, therefore, bears us out in the opinion that those amongst the Apostles who judged that water baptism belonged to the spiritual baptism, which their Lord and Master inculcated, judged erroneously; for as some of them had been the disciples of John, and his baptism being so much prized among the Jews, they confounded Christ's spiritual baptism with the water baptism of John, and accordingly practiced it for a time; but if they were so mistaken, they did not always remain under that mistake; (7.) else Peter would not have said of the baptism which saved, "That it was not a putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." It may be urged that water baptism has been administered even to those that had received the spiritual, as was the case with Cornelius. Acts. x. 47—49. All that this amounts to is, that Peter at that time baptized these men, but that he did so by virtue of that commission Mat. xxviii. 19, remains yet to be proved. (8.) And how doth the baptizing with water, after having received the Holy Ghost, prove it has proceeding from Divine command more than the use of circumcision and other legal rights acknowledged to have been performed by him afterwards. Indeed, we need not wonder at Peter, who thought it so strange (notwithstanding all he had heard from his Master on the subject) that the Gentiles should be made partakers of the Gospel, we see how difficult it was, and that it required an extraordinary impulse to induce him to come to them and eat with them; it is, therefore, not to be wondered at, that he imposed this ceremony upon them; which being, as it were, the particular dispensation of John, the forerunner of Christ, seemed to have greater affinity with the Gospel, than the other Jewish ceremonies then used by the church. We are not to infer from Peter's commanding Cornelius and

his household to be baptized at that time, that water baptism was to continue, more than his constraining (which is more than commanding) the Gentiles in general to be circumcised and observe the law. And we find at the time that Peter baptized Cornelius, it was not yet determined whether the Gentiles should not be circumcised; but, on the contrary, it was the most general sense of the church that they should; and, therefore, no wonder if they thought it needful then that they should be baptized, which had a closer connexion with the Gospel, and was a burthen less grievous. (9.)

In conclusion, if it be argued that, from the signification of the word baptize, which is to dip and wash with water, that therefore the practice should be continued by Christians, I answer that, although baptizing with water was a rite among the Jews, even before the coming of John, and that the ceremony received the name from the nature of the practice as used both by the Jews and by John, yet we find that Christ and his Apostles frequently applied the term to a more spiritual signification. Circumcision was only used and understood among the Jews to be that of the flesh; but the Apostle speaks of the circumcision of the heart and spirit made without hands. So that though baptism was used among the Jews only to signify a washing with water, yet Christ and his Apostles speak of a being baptized with the Spirit and with fire; which they make the peculiar baptism of Christ, as distinguished from that of water, which was John's. Therefore, though baptism among the Jews was only looked upon as a dipping in water, yet, among the Christians, it was very well understood as a participation of the Spirit without water; for we find that Christ and his Apostles, very frequently in their discourses, spiritualizing things, and making use of one term or thing to represent another; for instance, Christ speaking of his body (though the Jews mistook him) said "Destroy this temple, and in three days I will raise it up." (10.)

But if the literal meaning of the word should be insisted on, it would militate against most professing Christians of the present day; for the Greek word signifies immerge, to plunge and dip it; and that was the proper use of water baptism among the Jews, and also by John, and those of the primitive Christians who practised it; but the sprinkling of a little water upon the forehead doth not at all answer to the word baptism.

I have now inflicted a long letter upon you, for which your English friends are partly to blame; for had they not set me to examine the Scriptures in order to judge of the merits of our respective views on the subject of this letter, it is more than probable I should have remained silent.

Yours sincerely,

THOMAS GREER.

REPLY TO THE ABOVE.

TO THOMAS GREER, Esquire.

Respected Sir.—Being earnestly desirous that you and all who are seeking truth may receive the whole mind of God, we request your careful attention to the following considerations. We have numbered

your paragraphs as accurately as we could, to make reference easy, although the frequency with which you return to the same passages and considerations, renders consecutive arrangement a matter of no small difficulty.

I. In your first paragraph you assume three positions:—

1. That baptism is an invention of man.
2. That it was a constituent part of Judaism.
3. That it is a non-essential.

We cannot help complaining that you should manifest here such a strange want of discrimination. The propositions which you assume annihilate each other on the road, and render refutation unnecessary. If baptism be an institution of man, we certainly should all labour together to banish it as dishonouring to God and pernicious to ourselves. For certainly God will never smile on any system or ordinance of will worship.

But this assumption is contrary to your second, that baptism was an ordinance of Judaism. Judaism was not the invention of man. In the arrangements of the old economy, God never adopted the inventions of men as elements of that system. Though only a partial development of the character of God, yet it was stamped with his own broad seal, and not disfigured by the admixture of humanisms. Therefore, granting for a moment that we, in pleading for baptism, are seeking to restore Judaism, yet even on this ground, there would be no propriety of language in accusing us of upholding our own inventions, or supporting the ordinances of man. But the fact is, that baptism, or the immersion of one person by another for a moral purpose, cannot be found in the records of the old economy. On the contrary, one main part of the work of John the Baptist consisted in familiarising the Jews with that institution which Christ afterwards made an essential element of his dispensation. "That he might be made manifest to Israel, therefore am I come baptizing with water." John i. 31.

But again, your third assumption that baptism is a non-essential, destroys both the former assumptions. If baptism be an institution of man, or an element of that Judaism which all acknowledge has been *repealed* by the authority of God, it is vain and futile to talk of it as either essential or non-essential, for it must be highly criminal in the estimation of God, and ought to be in that of all his people. When theologians employ the term non-essential, they imagine that the requirements of the Supreme Lawgiver are divisible into two chapters—one containing all the principles which are primary, indispensable, essential to ultimate well-being; the other containing those secondary subordinate matters which may be neglected without seriously en-

dangering either present peace or final salvation. But *profane* as their scheme certainly is, they are never so absurd as to state that the ordinances of *human invention*, or the ordinances of an *abolished dispensation*, belong to their chapter of non-essentials. The deliberate assertion of such truisms would only provoke the risibility of mankind. The things spoken of by theologians as non-essentials, are always understood to be *the minor and secondary matters pertaining to the dispensation under which we live*. So that in strict propriety of language, if baptism is a *non-essential*, it cannot be either an invention of man, or an ordinance of a former dispensation. Thus, respected sir, your three propositions, or assumptions, have so little affinity for each other, that when we bring them into one field a violent war ensues in which they all perish.

II. Before we proceed to examine the texts and inferences on which you build your system, allow us to remark, that there is such a thing as sound Biblical criticism. The Book of Redemption is not a collection of absolute sentences, and independent mottoes, but a connected harmonious volume of narrative and doctrine, demanding in its exposition the application of established canons, and settled principles of interpretation. We make these remarks because we conceive that in your essay, you have abandoned all the sure guides, and extinguished all the great lights which illuminate the records of inspiration.

We firmly believe with you that there is "one Lord, one faith, one baptism;" and believing as firmly that the "one baptism" is baptism in water, we will briefly examine the "baptism of the Spirit." In the first place we notice, that in the Patriarchal and Mosaic dispensations, there were hosts of good men who were striving for perfection in the sight of God. These men were under the influence of the Holy Spirit, when they performed mighty deeds in the strength of God, and when they composed the Living Oracles with which he was inspiring them from time to time, for the vindication of his government and the illumination of the world. *Yet not one of this cloud of witnesses was ever said to have been baptized with the Holy Spirit.* In the second place, if we examine the periods of John's ministry, and extend our survey to the personal labours of our Lord on the earth, we find that none of the disciples were baptized with the Holy Spirit, though they were living under the influence of truth which the Redeemer had taught, and, of course, under the influence of the Spirit which gave vitality to that truth. The Holy Spirit was not then given because Christ was not glorified. Even after the resurrection of the Lord the promise was still future, "*Ye shall be baptized with the Holy Spirit not many days hence.*" Pentecost was not many days hence, and on that day the promise was realized. In the third place, this baptism

was never repeated until the calling of the Gentiles. It was then that God displayed his impartial love by imparting to the Gentiles the same astonishing gift, and giving them welcome into his new and reconciled family in the same glorious manner. The Apostle plainly shows that there had been no other outpouring of a similar kind, from the day of Pentecost to the conversion of Cornelius. "The Holy Spirit fell on them as on us at the beginning"—that is, at the beginning of the reign of Christ, at the period of his coronation when he was glorified in heaven, and his disciples received the Spirit to participate in his triumph on earth. Our conclusions from such data are the following:—

1. From the beginning of the world to the day of Pentecost there was only one instance of baptism with the Holy Spirit.

2. Between the day of Pentecost and the calling of the Gentiles, it was never repeated. It was in each case a grand inaugural manifestation, neither designed nor adapted for common occasions or perpetual existence.

3. From the calling of the Gentiles to the present day there has never been another instance, nor have we any authority to look for such a visitation.

If any man is determined to abuse language, and pervert the Word of God, by declaring that he has been *baptized with the Holy Spirit*, we have two questions to ask him, first, Where are the witnesses and spectators who beheld you when you were immersed in visible splendour with tongues of significant import resting on you, and flashing around you the radiance of heaven? and How many foreign languages were you enabled to speak at that time which you had not previously acquired? No answer can be returned to these questions. And if both the substance and the form have vanished—if you can neither point to the external glory nor the internal power—why maintain such an unscriptural and unreasonable claim? We need not be reminded that extraordinary gifts remained in the church for some time, for they were neither imparted in the same striking manner, nor denominated by the same title. So then, as the influences we now enjoy cannot be termed "baptism of the Spirit," the "*one baptism*," in connexion with the "one faith," must be baptism in water. Before we leave this branch of the subject we may remark, that you do not seem to understand what the *fire* signifies which is associated with the work of the Spirit. "He shall baptize you with the Holy Spirit and with fire." John was not teaching, as you imagine, that Christ would abolish water baptism, but that in *addition* to it, he would accomplish a double work which would mark his superiority of rank. The "baptism with fire," is still *future*. It leads the mind onward to that awful

time, when "the Lord shall be revealed in *flaming fire*, taking vengeance on all that know not God, and obey not the Gospel." John, in his prediction, included two stages of the work of the Redeemer, widely separated in time and in character, but essentially bound together in the divine plan—the sublime display of his power and love in the opening of his spiritual reign, and the dreadful manifestation of his penal grandeur at the beginning of his personal reign. You, sir, have assumed that these two things, the one *past*, and the other *future*, constitute one thing, and that the one thing is in existence now. Pray consider the question again.

III. Were we left to arrange for ourselves a spiritual system, we would flounder in every stage. To talk in the abstract about any institution being derogatory or offensive to the spirituality of the Christian system, is leading us upon very dangerous ground, where the footing is slippery and the atmosphere darkened by fogs. It is not our province to judge in such cases, but rather with the simplicity of children to learn what our Father has revealed. Our ideas of the spiritual will be both foolish and profane, unless regulated by the express words and explicit appointments of God. Receiving his truth, as a communication from heaven, we feel assured that whatever he has enjoined will promote spiritual life, and elevate us in the scale of being. Your supposed contrast between the *decrease* of one baptism, and the *increase* of another, is incorrect. The greater and more enduring work was actually advancing at the time, for Jesus was "making and baptizing more disciples than John." Yet there was no contrariety in the manner of their reception, for all that became the followers of Christ, were baptized by his authority. You have strangely misapprehended the baptism of Christ, during his ministry. The fact that Christ baptized is affirmed both by the evangelist and the disciples of John. "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, the same baptizeth, and all men come to him." John iii. 22—26. The passage in the following chapter to which you refer, offers no contradiction, and presents no difficulty; it only explains, in a parenthesis, who were the actual administrators. You surely must be aware that, according to the established laws, the invariable usage, and the prevailing idiom of every country, whatever is done by the sanction and authority of an individual, is done by himself, though he may not execute his own purposes. So though Christ left the actual administration of the work to his disciples, yet the inspired historian, and the disciples of John are justified at the bar of good sense, common usage, and scriptural truth, in declaring

that he baptized. It was his work, done under his eye, in his presence, and by his authority.

IV. With your statements concerning the carnal nature and temporary obligation of the Jewish ordinances, we perfectly coincide. But we are amazed that you should think of baptism as one of the number. For every allusion to the ordinance in the the New Testament, gives it intimate connexion with a great moral change—a spiritual transformation of the inner man. And as we have already explained, our ideas of spiritual and carnal must be derived from the Word of God.

V. We now approach your comment on the condition of the Corinthian church and the work of the Apostle Paul; and we certainly would direct you to a renewed investigation of the subject. In the first place, in the very chapter to which you refer, the important place which baptism occupied in the New Institution, is made the *foundation of an argument* to awaken them out of a condition of schismatic disorder: "Was Paul crucified for you, or were ye baptized in the name of Paul?" The answer would arise from every reflective mind, No. Christ was crucified for us, and we were baptized into his name. Why, then, create confusion and division by calling ourselves after those earthen vessels which have brought us the treasure of eternal life? The manner in which baptism is here connected with the sacrifice of the Lord, conclusively declares its primary significance. Christ was crucified to render salvation accessible to them, and they were baptized into his name when they entered into the enjoyment of that salvation which he originated. In the second place, Paul's thanks to God that he had baptized so few of them, is a *further confirmation* of the importance of baptism. So far from degrading the ordinance, it is thereby exalted and magnified. Why was he thankful? lest any should say that he had "*baptized in his own name.*" A condition of schism, mutual jealousy, and spiritual pride often leads men to make outrageous statements. If any of that faction, who were claiming Paul as their leader, could have declared that when they were baptized Paul had done it, in or into his own name, it would have furnished for the time a fearful justification of their ruinous course; because baptism was known as the solemn entrance into the household of God. Therefore Paul rejoiced that he had baptized so few of them. They could not aggravate their guilt, wound the Apostle, and pervert the sacred ordinance by such an unrighteous plea; for a faction built on such a criminal pretext would have been so *small*, that its power of mischief would have been limited and transient. In the third place, Paul's account of his commission is in harmony with all that precedes. "For Christ sent me not so much to baptize, as to preach the Gospel." This is the accurate rendering of Dr. Boothroyd, faithfully repre-

sending the spirit of the original. It is simply the design of the Apostle to teach that the preaching of the Gospel was his leading primary work. There was such a thing in the primitive day as a *division of labour*. Any of the disciples, approved by Paul, could introduce into the family of the saved, those who were convicted by his preaching; but any of them could not, like him, preach the Gospel with astonishing effect, and confirm it by mighty signs and wonders. Before we quit this ground, we may just remark that in this matter Paul differed not from his Apostolic brethren. They all insisted on the baptism of those who believed, but never confined the administration exclusively to themselves.

VI. Your remarks on the example of Christ next demand our attention. "Suffer it to be so now," said Christ, "for thus it becometh us to fulfil all righteousness." You have laid much stress on the word "*now*;" but you have not caught its import. The Redeemer is not intimating that a period would come when the ordinance would be unnecessary to his people, but only that his own baptism was urgently required *then*. And how remarkable are all the circumstances. He was buried beneath the wave, exclaiming, "thus it becometh us:" us, who?—I, and all my followers, to the close of the dispensation. On rising from that significant flood, the Spirit of God descended and rested on him in a visible shape; and while the celestial glory of that wonderful visitant streamed around him, the audible voice of the eternal God was heard in solemn melody: "This is my beloved Son, in whom I am well pleased, hear ye him." Who will refuse to hear him? And if he has said, "Thus it becometh us to fulfil all righteousness," who can refuse to follow him? O blessed Master, in this as in all other things, may we follow thee cheerfully, thy willing people, in the beauty of holiness! We request your attention, dear sir, to the position of the Lord at the time of his baptism. He received the Spirit of God without measure; was sealed and confirmed by the Father; and from that time began his marvellous work of bringing glory to God in the highest, and peace on earth, with good will among men. His baptism, his language, and all the accompaniments of the scene, concur in pointing out, that all his followers should receive the Holy Spirit and begin the work of God, in the same manner—by obedience to the same ordinance.

VII. We now approach a connexion on which you lay great emphasis; for if we remember aright, you have quoted it six or seven times in the course of your letter: "The like figure whereunto *baptism* doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience." You will perhaps be rather astonished to hear that we know of no passage in the Living Oracles which more strikingly embodies our convictions respecting baptism.

The Apostle had been declaring that in the deluge which burst upon the old world, "eight souls were saved by water;" and he then exclaims, "So the antitype, baptism, doth also now save us." Here we have type and antitype, and salvation of a certain kind connected with each. If we can distinctly ascertain how the eight souls were saved by water, it will illustrate the manner in which baptism saveth us now. Noah, "moved with fear, prepared an ark, to the saving of his house." He and his house believed in the testimony of God, concerning the impending ruin; and testified against a guilty race, by building their vessel, and committing themselves to the mercy and faithfulness of God. God, who can give efficiency to any instrument, made the water instrumental in their salvation. High above the scene of wild and horrible confusion—the rending rocks, and convulsing mountains—it was borne on the bosom of the infuriate tide, and the inmates returned from their mysterious voyage to glorify God on a renovated earth. So baptism saveth us now—*instrumentally*—being the institution of adoption into the family of God. By it we enter *the ark of the church*, and escape the tempest of fire which impends over an unbelieving world. But because it is said, "*Not the putting away the filth of the flesh,*" you conclude that water baptism is not meant. A rapid and rash conclusion. It was the distinctive character of Judaism that its ordinances only purified the flesh. It is the peculiar glory of Christianity that all its provisions reach the conscience. The Apostle is teaching the superiority of baptism to the ordinances of the former economy. It does not take away the filth of the flesh (for bodily purification is now left to our own good sense and judgment), but it *goes deeper*: for when connected with faith, in the resurrection of Christ, it gives the great blessing which we all require—the answer of a good conscience. A pure conscience, from which the consciousness of guilt is taken away, so that the Spirit of God can make the renewed mind a habitation, and dwell in it as in a temple.

VIII. In opposition to your assertion respecting the blindness of the Apostles, in the extent of their commission, we maintain that Peter and all his Apostolic brethren distinctly understood its universality. They apprehended the breadth of their embassy, long before the calling of the Gentiles. But although the Gospel was designed for all the varieties of the human race, and the Apostles knew the great truth, yet they also knew that it was to be gradually administered. *The question of time* was regulated by the Spirit of God, which directed them onward in the advancing stages of the work, according to the perfection of his wisdom. It is true, that the Jews who had received Christ, still retained for a long period, contracted views about the Gospel. Therefore, when Peter went on his mission, he took

with him certain brethren of the circumcision, that they might have their own hearts enlarged, and then communicate the expansion to others. And it was solely on account of the circumcision that the exalted Saviour departed in one instance from the established plan, by giving the Holy Spirit before baptism. Hence, Peter, in the presence of the circumcision, could make the triumphant appeal, "who can forbid water, that these should not be baptized who have received the Holy Spirit as well as we." In acknowledging that Peter commanded the baptism of Cornelius and his friends, there is a melancholy want of ingenuousness in your context. You state that it cannot be proved that he did so in virtue of the commission given by the Lord: be it so, and try the consequences. "He commanded them to be baptized *in the name, (that is, by the authority), of the Lord.*" Now, if the authority on which he rested, was not given in the commission, where was it given? Or, on the other hand, if you suppose that he commanded them to be baptized without authority, in what *profane* and *impious* attitude do you place the inspired Apostle *in appealing to the name and authority of his Master?*

IX. The things which you mention concerning circumcision and its occasional practice by the Apostles, are no support to your argument. For it was only resorted to as a temporary expedient to disarm strong prejudice; and such explanation is explicitly given. Likewise the Apostles, after the affairs of the churches were settled a little, expressly forbade the practice of such a rite, and branded it as little short of apostacy. Far different was it with baptism, which, from the example, teaching, practice, and commission of Christ, had all the force and majesty of established law. So far from correcting it, the Apostles refer to the blessings connected with it in almost every Epistle.

X. In this matter we are quite agreed. *Sprinkling*, is not baptism, nor is an *infant* the Scriptural subject. The practice is as unreasonable as it is unscriptural; and has in all the ages of its existence nourished infidelity, profligacy, and death-like formalism. We can no more fellowship the infant sprinkling of one class, than the spiritual baptism of another; conceiving that, in *both cases*, there is exhibited either gross ignorance or remarkable depravity. After you ponder over what we have written, and consult anew the Oracles of God, we will gladly hear from you again. In the mean time, I remain, dear sir,

In the love of the truth, yours sincerely,

G. GREENWELL.

A RELIGIOUS GEM.—It is no great matter to live lovingly with the good natured, with humble and meek persons; but he that can do so with the immoral, with the wilful and ignorant, with the peevish and perverse, he only hath true charity.

DISCUSSION ON CHRISTIANITY.

London, November 12th, 1845.

DEAR BROTHER WALLIS.—It may be necessary in the first place to give you some account of the origin of this discussion. London, like all large cities, contains a great number of learned clergy, who entertain the people with fine flowery harangues, dressed up in the most attractive and fantastic forms; but belonging (as we do) to the poor of this world, and presenting the *truth* in its native simplicity, as revealed in the Inspired Volume, it is with difficulty we can secure an audience. We therefore occasionally print bills announcing addresses upon particular subjects. A few months ago the following was circulated :—

“CHRISTIANITY RATIONAL RELIGION. It is expected that addresses will be delivered in Providence Chapel, Elstree-street, Pancras-road, commencing Sunday evening, July 15th, 1845, chiefly illustrative of the following propositions: 1. Christianity the only rational religion. 2. Man's rationality a proof of his responsibility. 3. Atheism irrational. Deism most irrational. 4. The adaptation of the Gospel to the state and condition of man a proof of Divine origin. At the close of each address, questions, respectfully put, will receive attention; and objections may be presented by any person handing his name, on paper, to the president.”

The above had the effect of filling the chapel with attentive hearers, and amongst others Mr. Sullivan. At the close of the first address, which was delivered by brother King, he arose and made some remarks, which led to a debate lasting the remainder of the evening. The same course was pursued throughout the delivery of the remaining addresses; but the time on the Lord's day evening being far too short to admit of an extensive examination, and Mr. Sullivan appearing a perfect gentleman in conduct, it was deemed prudent to send him an invitation to discuss the subject at greater length. On Monday, October 8th, the meeting was opened in a formal manner, by reading the following rules and stating the question for the evening.

First. That the following questions be separately discussed :—

1. What is the Christian system?
2. Is it of divine origin?
3. What are its legitimate effects?

That the first and third questions be opened by Mr. King, and the second by Mr. Sullivan.

Second. That Mr. Sullivan appoint a chairman for the first, third, and fifth evenings; and Mr. King for the second, fourth, and sixth.

Third. The opening speech for each question, and the first reply, occupy half-an-hour, and each subsequent one fifteen minutes.

Fourth. That no new matter be introduced in the closing speech of any question.

The Chairman then stated the first question, *What is the Christian system?* and introduced brother King to the meeting.

He commenced by adverting to the nature and design of the Jewish institution, proving that it was distinct from and preparatory to the Christian institution. He then referred to Daniel ii., showing that

the church of Christ was spoken of under the figure of a kingdom, predicted to be established on the earth in the days of the Cæsars; that John the Baptist proclaimed the kingdom of heaven as near at hand; that Jesus and the Apostles during his lifetime announced its near approach, also that Peter was entrusted with the keys on the authority of Christ to open the kingdom; its establishment on the day of Pentecost and three thousand Jews becoming subjects thereof. He then enlarged upon the essential elements of a kingdom—such as a king, laws, subjects, and territory; also adverted to the terms of admission into the kingdom, namely, faith, repentance, and baptism—contending that baptism administered to penitent believers (not to an infant, or a man, or a woman, as such, but to a *penitent believer*), would give him or her a place or constitute them citizens of the said kingdom or members of the church of Jesus Christ. Finally, it was urged that in order to remain loyal subjects it was necessary to yield implicit obedience to all the laws and institutions, and then *only* an abundant entrance should be ministered unto us into the everlasting kingdom.

Mr. Sullivan was then introduced to the meeting. I wish I could give an account as satisfactory on his behalf. I have no desire to do any injustice to the gentleman, but really his remarks were so unconnected, and so distant from the point at issue, that I know not how or where to begin. He was, in fact, evidently unprepared for our brother's definition of the Christian system, consequently, never endeavoured to show that the Book did not contain such. He attempted to prove a want of harmony between the works of nature as displayed in the universe, and the Book which Christians believe to be a revelation from the deity. He concluded by stating, that instead of the Bible bearing the impress of divinity, it bore all those marks of weakness and folly which characterize human productions. Mr. Sullivan finished his address ten minutes before the expiration of his time.

Brother King then made some observations upon Mr. Sullivan's assertions, to which the gentleman made no reply, and after deciding that the New Testament alone should be referred to as containing an exhibition of the Christian system, the proposition was disposed of and the meeting concluded.

On the following Monday evening the next question was entered upon, which was, *Is the Christian system of divine or human origin?* Mr. Sullivan opened the question by stating it as his deliberate conviction, that the Christian system is a modification of the Hindoo mythology, in proof of which he read an extract from the *Encyclopædia Britannica*, wherein some very reverent gentleman defines what he calls, "the Christian belief in the Godhead or trinity." After enlarging upon the said gentleman's high intellectual and literary attainments, together with numerous proofs of his acknowledged orthodoxy, he proceeded to read an account of the Hindoo religion, and to compare the two systems, three of the Hindoo deities are named Brama, Veeshnoo, and Seeva. Brama was compared to the Father, because he is said to be the ruler of the universe. Veeshnoo to the Saviour, because he is said, on various occasion, to have delivered the world from monsters and giants. And Seeva, the destroyer, to the Holy Spirit, who Mr. Sullivan declared was indeed represented in that

character by Matthew xii. 31, 32. Therefore, concludes Mr. Sullivan, the Holy Spirit is termed a destroyer, and the two systems are perfectly analogous.

Brother King's reply was to the following effect: 1. That Mr. Sullivan had in the first place done violence to the conclusion come to upon the preceding evening, and contrasted Hindooism with the dogmas of the writers of an *Encyclopædia*, instead of coming (as agreed) to the New Testament. 2. That notwithstanding this manœuvre he had entirely failed to make out his case, and had not even succeeded in showing it analogous to the Trinitarian idea as presented by himself, which (but only for the sake of argument) he would admit to be quite Scriptural. The Trinitarian doctrine set forth three persons in one God but that the Hindoo system, while it recognized the abovenamed three deities, viewed them as separate and distinct, and in no way as one God, but so much the reverse that two of them have been engaged in a most bloody war, and the worshippers of the one driven from their possessions by the victorious power of another. 3. The doctrine of the trinity contends not only for three persons in one God, but for three *only*, whereas the Hindoo system recognizes an infinite number, and gives to Seeva a female deity as a wife, called Black Kalee, having four arms, wearing two dead bodies as ear rings, a necklace of skulls, and the hands of slaughtered giants encircling her waist, her eyes stream with blood, and to her human sacrifices are offered. And, lastly, if it were admitted that the analogy in number existed, it must be seen that there could be none in character, for the Father in the trinity is represented as an uncaused first cause, while Brama is admitted by the Hindoos as having above himself a superior, the creator of all things—Brama is as much unlike the Christian idea of God as a creator is unlike a creature. 4. Jesus is the Saviour, the Lamb of God, the meek and lowly; his whole life one act of kindness and love, so much so, that Mr. Sullivan told us he was one of the best, if not the very best man that ever lived; while Veeshnoo, whom Mr. Sullivan makes his equal in the Hindoo system, is represented as being of a blue colour, with four arms and a club to chastise the wicked, and of a revengeful and vindictive character. 5. The Holy Spirit, whom Mr. Sullivan compares to the destroyer, is exhibited by the New Testament, and by all sects who *claim* the Christian name, as being in fact a saviour, for we are saved "by the washing of regeneration and the renewing of the Holy Spirit." And we are saved by faith, which is produced by the evidence given in the pouring out of the Holy Spirit. Therefore, we praise God who sent the enlightening Spirit down.

Mr. Sullivan continued to insist that the Christian system was an extract from Hindooism; but presented nothing new except that Christian baptism generated from the Hindoos baptizing in the Ganges.

Brother King replied by fully showing that here also no parallel existed; for Christian baptism was an institution to naturalize and translate from the world into Christ's kingdom; while the Hindoos cast their sick, after they had become Hindoos, into the Ganges, to

remove their physical diseases—not professing to introduce them into a religious system by that act, which Christian baptism does.

On a subsequent evening, while Mr. Sullivan still continued to affirm that his arguments were *very strong and irresistible*, and that brother King had not noticed them, he, in fact, gave up his whole position, by withdrawing a third part of his analogy, in saying, that if it could not be shown that the Holy Spirit was upon an equal footing with Seeva, the Hindoo destroyer, that he could easily prove Seeva to be synonymous with the Christian's devil.

Brother King's reply to this absurdity consisted in showing that Mr. Sullivan had now made the Hindoo god (No. 3.) to be so elastic that he could stretch it to represent any thing he pleased, even from God, the source of all good, to the devil, the concentration of all evil. And not only so, but in order to bring his folly to a climax, Mr. Sullivan was indeed obliged by this change of position, to place the *devil* as a part of the Christian godhead; so that according to his notion, Trinitarians worship Father, Son, and devil.

You perceive, as yet, I have only noticed brother King's defence, but in time for your next number, I intend to give you particulars of his proof of the divine origin of the Christian system, and also some other pleadings by Mr. Sullivan of another order. You will doubtless observe that brother King has used some of the language of Ashdod, but you must not conclude this to be his usual style, as upon this occasion he was using the phrases introduced by Mr. Sullivan, and showing that even with his own phraseology, selected to suit his purpose, and not Scriptural, he could refute, *in toto*, his whole position.

The assemblies were of the most quiet and orderly kind, although many were obliged to be content with standing room.

T. LANGLANDS.

WE thank brother Langlands for his report, and will expect, with some interest, its continuance. Trusting that our brother will receive a single suggestion for his guidance, we offer the following: a reporter is not expected, for the time being, to be a reviewer. The impartial and dignified course open to him, is, to be faithful in his account, and not to intersperse the narration with remarks laudatory on one side, or condemnatory on the other. When this is the case, the cause is not prejudged, and the reader is at liberty to form his own conclusions.

WHAT IS IT TO BE AN HERETIC?

THIS question is important, yet rather difficult to answer. The Apostle said to Titus, "A man, (or, as we suppose, a woman also), who is an *heretic*, after the first and second admonition, reject; knowing that such a person is subverted, and sinneth, being left condemned." These words, as we conceive, could not with propriety be applied to such characters as Simon Magus, Ananias and Sapphira, Elymas the magician, the incestuous person at Corinth, or to Judas the traitor—none of these would be styled heretics in Paul's acceptance of

that term; nor could this word be applied to any person who conscientiously departed from any of those sects, who instead of obeying the commandments of Jesus, are following the traditions and commandments of men; much less could it be applied to any individuals who are scrupulously holding fast to the one body, one Spirit, one hope, one Lord, one faith, one immersion, one God and Father who is *over* all, and *with* all, and *in* his saints, although there might be in existence differences of opinion respecting many minor points of church organization, discipline, and order of worship, all of which ought, in our humble judgment, to be matters of forbearance among the disciples of Jesus.

When the church at Corinth was divided into sects and parties, each pleading for their respective leaders, and who should be the greatest among them, did the Apostle consider them as so many *heretics*, and therefore proceed to their exclusion as being unworthy the name of Christ, and irrecoverably lost? Did he recommend the adjacent churches, which, according to the map, were Cenchrea and Athens, to dispute about what had taken place at Corinth, and also to divide into two or three parties? If one large conceited quarrelsome family falls out by the way, must it necessarily follow that all the rest of the families of the earth are expected to do so likewise? Certainly not. So when any church falls out by the way, what have other churches to do with it except to do as the Apostle did, (Phil. iii. 18, 19), and exhort all, (except the immoral and impenitent), to forgive, salute each other with a holy kiss, be united and go forward in keeping the commandments of Jesus. To do more than this is pure sectarianism. If the parties would not obey, Paul left them to follow their own wayward course, and committed them over to the impartial and righteous judgment of the Lord, when he shall return, finally to settle all the appeals both of saints and sinners.

The question, at the head of these remarks, is not answered, nor shall we attempt it this month. We would rather commit it over to some of our more able brethren, whom we hope will send us a correct reply for the next *Messenger*. J. W.

THE LORD'S SUPPER.

THE office of the holy communion is a distinct office, and there is no direction at what time of the day it shall be used, only custom has determined it shall be used in the forenoon.

The communion is appointed for EVERY Sunday, only the church has ordered that there shall be no communion except four (or three at least) communicate with the priest. The absence of the weekly eucharist, therefore, proves one of two things, either that the sin of the people is so great, that even in large parishes, three such persons ready to communicate are not to be found every Sunday, and so only part of the service can be used; or else, if *three communicants* can be found, the sin of the clergy is great in not *having weekly communion*.

—Extract from "*a Church Dictionary*," by Dr. Hook, of Leeds, page 225. H. B.

THE CRUCIFIXION.

BY DOCTOR CROLY.

CITY of God! Jerusalem,
 Why rushes out thy living stream?
 The turbaned priest, the hoary seer,
 The Roman in his pride are there!
 And thousands, tens of thousands, still
 Cluster round Calvary's wild hill.

Still onward rolls the living tide,
 There rush the bridegroom and the bride;
 Prince, beggar, soldier, Pharisee,
 The old, the young, the bond, the free;
 The nation's furious multitude,
 All maddening with the cry of blood.

'Tis glorious morn—from height to height
 Shoot the keen arrows of the light;
 And glorious in their central shower,
 Palace of holiness and power,
 The temple on Moriah's brow
 Looks like a new-risen sun below.

But wo to hill and wo to vale!
 Against them shall come forth a wall;
 And wo to bridegroom and to bride!
 For death shall on the whirlwind ride;
 And wo to the resplendent shrine,
 The sword is out for thee and thine.

Hide, hide thee in the heavens, thou sun,
 Before the deed of blood is done!
 Upon that temple's haughty steep,
 Jerusalem's last angels weep;
 They see destruction's funeral pall
 Blackening o'er Zion's sacred wall.

Like tempests gathering on the shore,
 They hear the coming armies' roar;
 They see, in Zion's halls of state,
 The sign that maketh desolate—
 The idol standard—Pagan spear,
 The tomb, the flame, the massacre.

They see the vengeance fall, the chain,
 The long, long age of guilt and pain;
 The exile's thousand desperate years,
 The more than groans, the more than tears;
 Jerusalem a vanquished name,
 Its tribes earth's warning, scoff, and shame.

Still pours along the multitude,
 Still rends the heavens the shout of blood;
 But in the murderers' furious van,
 Who totters on? A weary man;
 A cross upon his shoulders bound—
 His brow, his frame, one gushing wound.

And now he treads on Calvary.
 What slave upon that hill must die?
 What hand, what heart, with guilt imbrued,
 Must be the mountain vulture's food?
 There stand two victims gaunt and bare,
 Two culprit emblems of despair.

Yet who the third? The yell of shame
 (I frenzied at the sufferer's name),
 Hands clenched, teeth gnashing, vestures torn,
 The curse, the taunt, the laugh of scorn,
 All that the dying hour can sting,
 Are round thee now, thou thorn-crowned king.

Yet, cursed and tortured, taunted, spurned,
 No wrath is for the wrath returned;
 No vengeance flashes from the eye;
 The sufferer calmly waits to die:
 The sceptre reed, the thorny crown,
 Wake on that palid brow no frown.

At last the word of death is given,
 The form is bound, the nails are driven;
 Now triumph, Scribe and Pharisee!
 Now Roman bend the mocking knee!
 The cross is reared; the deed is done;
 There stands MESSIAH'S earthly throne!

This was the earth's consummate hour;
 For this had blazed the Prophet's power;
 For this had swept the conqueror's sword,
 Had ravaged, razed, cast down, restored;
 Persepolis, Rome, Babylon,
 For this ye sank, for this ye shone.

Yet things to which earth's brightest beam
 Were darkness—earth itself a dream;
 Foreheads on which shall crowns be laid—
 Sublime when sun and star shall fade;
 Worlds upon worlds, eternal things,
 Hung on thy anguish, King of kings!

Still from his lip no curse has come,
 His lofty eyes had looked no doom;
 No earthquake burst, no angel brand,
 Curses the black, blaspheming band:
 What say those lips by anguish riven?
 "God, be my murderers forgiven!"

He dies! in whose high victory
 The slayer, death himself, shall die;
 He dies! by whose all-conquering tread
 Shall yet be crushed the serpent's head;
 From his proud throne to darkness hurled
 The god and tempter of this world.

He dies! creation's awful Lord,
 Jehovah, Christ, Eternal Word!
 To come in thunder from the skies;
 To bid the buried word arise;
 The earth his footstool, heaven his throne:
 Redeemer, may thy will be done.

TEMPORAL crowns and kingdoms could not make a rest for saints. As they were not redeemed with so low a price, neither are they ended with so low a nature.

Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.

"To him will I look, saith the Lord, that is of a poor and contrite spirit, and trembleth at my words."

A NEW FEATURE IN OUR MAGAZINE.

IN closing our labours for the present year, we have pleasure in announcing that the circulation of the *Messenger* is improving; still it is very limited compared with the diffusion of other organs less deserving of public support, and is not yet in such a position as will furnish any compensation for the labour, research, and expense devoted to its advancement. As we are not the writers of its chief articles we can speak without reserve of its character and claims. It contains a brighter exposition of primitive Christianity, sounder principles of biblical interpretation, and stronger motives to practical holiness, than any contemporary periodical with which we are acquainted. Such being the case, all who are one with us in pleading a holy cause, should bestir themselves in sending it through the length and breadth of the land. The motives which urge to this course are numerous and pressing: gratitude to those who have sacrificed time, money, and health in originating and carrying it onward; earnestness and consistency in furnishing others with a commanding view of the principles on which we are built; benevolence which inspires to enlighten those who are either perishing in no system, or tormented by false ones; all these motives should impel us to be wide awake, and strive mightily for the dissemination of eternal truth, and heavenly rules of action.

To render the work increasingly worthy of that wide extension which we anticipate, we have determined to embrace another important object: this will consist in devoting a few pages each month to the purpose of REVIEWING. The most remarkable works of the present and of past generations, will be impartially examined by the pure light which Christianity supplies so copiously, and by those foundation principles of judgement, which have their root in the soil of our common nature. Trusting, then, that the new year will find us new men in energy, deliberate resolution, Christian enterprise, and active holiness, we commend the work to the sympathy of our readers, and the blessing of our God.

TO OUR BRETHREN.

The invitation given in our last to raise a fund for the purpose of bringing brother Campbell to this country, has been responded to by different brethren residing in Auchtermuchty, Ashton-under-Line, Chester, Huddersfield, Lancaster, Old Mills, and Nottingham. The *exact* amount that will be raised by the brethren is not at present fully known, and therefore the announcement must be deferred till next month. In the mean time, let all the brethren be stirred up to greater love, zeal, and benevolence, in promoting the extension of this the best of all causes in which the intelligent and holy of our race can possibly be engaged. Our brother Greenwell is now united with us in conducting the *Messenger*. This we know will for the future give additional interest to the periodical.

We have several queries and other important articles on hand, which shall be attended to as soon as possible. J. W.



